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THE MISSING SENSE,

AND

THE HIDDEN THINGS WHICH IT MIGHT REVEAL.

SPIRITUAL PHILOSOPHY

TREATED

ON A RATIONAL BASIS.

BY

C. W. WOOLDRIDGE, B.S., M.D.

FUNK & WAGNALLS.

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PREFACE.

Some thoughts are like children—the mind that conceives them must bring them forth or perish. This, the fact that the writer's mind was burdened with the message contained in these pages, is the prime reason why this little book is written. The main purpose of the book is to show, from observed fact and necessary reason, the existence and reality of spiritual intelligence apart from matter.

As to whether we have succeeded in this or not the book must speak for itself. On this point the first chapter tells the story. Beyond this we have on the same basis attempted to examine the functions and scope of spirit, and the relations of the present life to the life beyond, having ascertained the reality of spirit and a future life before indulging in speculations about them.

There are many who hold our main conclusions to be true, at least so far as man is concerned, resting their assurance on a basis of faith alone; many other minds are not able to rest with confidence on an assurance of immortality which is based on faith, and, lacking convincing reasons to found it on, the majority of these are without any such assurance.

The first class, perhaps, if their assurance is wholly sufficient and satisfactory to themselves, do not for their own sakes need such an argument as this, though possibly it might be of value to them in their associations with others to know that the truths they believe may be reached by a path which they have not been accustomed

to follow. Of the second class, some who have adopted and confirmed themselves in the materialistic view will read our argument, and, doubtless, remain unconvinced; but some, let us hope, will find in this train of thought the assurance beyond all value which the writer has found in it for himself. If so, our work is not in vain.

In considering the hereafter, and the relations of the present life to the life beyond on the basis of reason and not of faith, let no one think we are attacking the religion that he holds sacred. We are attacking no one's religion; we would not willingly shake the faith of any one who has a religious faith on which he rests with confidence and satisfaction; we would strengthen it, if possible, so far as it gives him assurance of what is true. Let such hold their faith; they should regard with satisfaction the fact that we reach some of the same conclusions that they hold to be true, though we reach them by a road that they have not travelled.

Perhaps they do not need our work, but we have done what we could for those—and there are many such—who cannot rest in faith, but for whom reason must be the final arbiter of truth. For them we have worked out as we could a rationalist's faith.

October 1, 1887.

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THE MISSING SENSE.

CHAPTER I.

THE UNSEEN UNIVERSE.

THINKERS are naturally divided into two great schools, materialists and spiritualists.

Between these schools of thought there is a great question at issue.

Scientific research, the loyal and faithful study of facts, is the method by which both schools should seek the truth, which is the reality underlying, determining, and causing all appearances.

The materialist is rather prone to write and speak as if his school of thought were pre-eminently scientific, as if all others were prejudiced by the influence of an effete theology and so bound in the trammels of moribund creeds that they are incapable of considering facts with clearness of mind, and interpreting them correctly at their proper value in revealing the uncolored truth.

Yet the tendency of scientific research of late years is far from being all in the direction of materialism. Among the deepest students of nature, including some of the world's most eminent chemists and physicists, astronomers, spectroscopists, and philosophers, the idea has grown from a suspicion almost to a conviction that the elementary forms of matter as known to chemistry

are in reality compounds. By the aid of the spectroscope iron has been seen to decompose, in the sun, into two or more constituents judged to resemble hydrogen gas more nearly than any other ponderable substance with which we are acquainted. Similar spectroscopic evidence, both in the sun and by the aid of the electric arc, points to a similar constitution in the case of many other elements. From these, and other indications derived from the relations of their atomic weights, it has become probable, though not proved, that nearly all the elements are compound, hydrogen being the most probable exception. If this is true it means that the elements are really fewer than those known to chemistry, and that the forms which they take as they approach simplicity are more and more intangible, imponderable, and invisible.

Sir William Thomson, perhaps one of the profoundest students of nature living, and one who in the application of mathematics to the solution of the deepest problems of science certainly has no known equal, has put forth a theory of the ultimate constitution of matter, in which he assumes that the material atoms consist of vortex rings in the universal ether, inconceivably small but similar to the rings which smokers take pleasure in puffing from their lips, and which also may often be seen escaping from the smoke-stack of a motionless but puffing locomotive.

Such rings are formed in air and gases by friction against the edges of the opening from which they escape, but in a perfect fluid there could be no friction, and in such a fluid Sir William Thomson has mathematically demonstrated that no material agency could ever create such rings, and that, if once existing, no material agency could destroy them, but they would exist forever. Further than this, he has shown by experiments with such

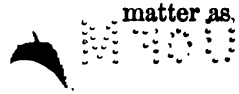
rings in still-air boxes and by mathematical corrections to fit them to the perfect fluid assumed, that such rings, in the few cases that could be used in comparison, actually would and do behave toward each other as the atoms of matter do.

This is but a theory; however, together with the indications of the compound nature of the elements, it does go to show that the tendencies of scientific research point toward the conclusion that matter as known to chemistry and physics is but a modified form of the universal ether. If, in the light of increasing knowledge, this proves true, which the science of the day pronounces probable, then matter is made of ether, and the power that made it can reduce it to ether again; and though the evidence of this yet falls short of a demonstration, nevertheless it is the best light that science has to offer on the subject of the ultimate constitution of matter. This is to say that the best indications of physical science point to the conclusion that "the things which are seen are temporal, but the things which are not seen are eternal." Neither is the truth of this conclusion dependent on the compound nature of the elements—that is, on whether there are intermediate forms or not between those in which they are known to chemistry and the ether, for, of those who have searched into their nature most closely, some of the most eminent have said that the atoms, whether simple or compound, bear very much the marks of manufactured articles.

This universal ether, What is it? Invisible, imponderable, intangible, as spirit itself, our senses do not put us in any relation with it, and we cannot even guess its possibilities. Only indirectly by the aid of the most spiritual of our senses, sight, are we aware of its existence. We can study the qualities of light, and when we become

aware that light is a tremor, and we study the character of its pulsations, the reason perceives the necessary existence of the substance that trembles, the medium that transmits this tremor through space to us. Otherwise the existence of the ether would never be suspected.

That this ether can thrill with such a tremor is a slight revelation of its nature. From these short, sharp, and inconceivably quick pulsations, and from the fact that their motion is across and not along the line of the ray, we know that this ether fills space full as no form of matter fills it. Matter is more or less dense, but in no form so dense that it could not be denser. There are spaces between the molecules of matter, but there is no such space unoccupied in the substance of the ether, or vastly less if any. Some of our hardest solids, as tempered steel, are capable of vibrating in a similar manner to the ether, but judged by this characteristic, the ether is vastly harder, solider, and denser than the hardest solid we know. It is, however, the lack of the qualities of matter, rather than the qualities which it manifests, that makes the ether so incomprehensible to us. All matter offers resistance to pressure and requires force to put it in motion or to cause motion of another substance in it. But the ether offers no resistance. Even in the case of a comet, which may be so light that its weight bears no measurable relation to that of the lightest of planetary bodies, and which is moving through the ether with a velocity greater than that of any planet, there is no evidence of any resistance to its motion by the ether through which it moves. The retardation which has been observed in such cases is sufficiently accounted for by the comet's proximity to other bodies, or its actual contact with material substances. The ether behaves toward matter as if matter had no existence. Matter does not



seem to exclude the ether from the space which it occupies; we cannot in any way make an ether vacuum either partial or complete, and in solids so constituted that they are transparent, the vibrations of light in their substance bespeak the presence of the ether there as if the matter were absent. Reciprocally matter in motion goes about its business as if the ether had no existence. Ether and matter seem to bear no discoverable relation to each other.

All matter has weight. It is by this quality that we estimate its quantity, even in the most delicate researches of chemistry. We cannot know whether the ether has weight or not, because, as we cannot isolate any portion of it, nor shut it out from any space, nor change the density of any part of it, it must support its own pressure everywhere perfectly in every direction. However, since the ether fills all space, and space can have no boundaries, it can have no centre of gravity, and, therefore, presumably no weight. Or, from another point of view, it is as if every assignable place were its exact centre of gravity, and gravitation must therefore in that place act equally in all directions whence as before there could be no weight. Another consideration, however, makes it seem almost certain that gravitation is not a property of the ether, even if we could isolate a portion of it and its mass were finite—that is, that if it were, then the weight of the planets and stars would be blended with that of the ether, and their gravity could not act upon each other as it does directly as the mass and inversely as the square of the distance, as if the ether did not exist. But this is pure speculation. Our senses do not put us in relation to the ether, do not allow us to examine it, nevertheless its existence is not in any sense doubtful, it is real, and we are sure of it.

Let it be noticed here that in all matters of external observation our knowledge comes to us through the senses, and that there are three elements involved in the reality and truthfulness of the knowledge so acquired. First, there are properties or qualities of something external to ourselves, of which we become aware; second, there is an adaptation of our physical constitution to perceive these qualities, which adaptation is the sense; third, there is an intelligence within, which receives and takes notice of what the senses communicate. The reality of the external qualities, or of the substance to which they pertain, is in no way dependent on the intelligence that perceives them, certainly not on the physical adaptation of man's body to perceive these qualities. The sense is the bridge which connects us with what is external to us. We receive the knowledge that our senses stand ready to convey to us only as we direct our intelligent attention to the senses which are to communicate it.

We often gaze absently out on the world and are not for the time aware of the picture which the light is painting on our retina; under the excitement of battle the soldier may be wounded without knowing when the wound is received. We are aware of but very few of the innumerable audible sounds which reach our ears. Without the attention, our senses are like the telegraph-wires clicking away their message when the receiving operator is absent, we are none the wiser for the impressions they convey. The amount of knowledge our senses may give us depends quite as much on the degree of trained intelligent attention which we give to their messages as on the fineness and perfection of the senses themselves, but without the existence of the senses the attention could perceive nothing.

Scientific knowledge has greatly increased of late years

in regard to external realities which our senses are adapted to perceive, but as we have observed, these realities would exist the same if our senses had not been adapted to perceive them, and science has, in the ether, found one reality that has no qualities to which our senses are adapted, except the one quality of transmitting the vibrations of light.

There are other realities which, like the ether, our senses do not put us in relation with. Some of them are of the greatest importance, and intimately near to us. Here and there we can touch them in some second-handed way. Something that comes to our understanding implies their reality. Some truth could not be true and they not be real. Yet because our senses cannot grasp them, because we cannot manipulate, bottle up, weigh, and examine their substance, the school of materialists denies their existence.

Ever since the American Revolution the story has been current that when Major André was tried as a spy before General Washington's court-martial, his sister in England saw or became aware of that trial in a dream. We are told that she described the court-room, its furniture, its occupants, and their positions to her companions, at the time the trial was in progress, with as much minuteness and accuracy as would have been possible if she had been bodily present there. All this, weeks before the slow-sailing vessels, the only means of communication across the ocean at the time, could bring her the news which proved the vision true. The late Professor Joseph Haven, of Amherst, and afterward of Chicago, has referred to this story in his text-book on Mental Philosophy, remarking, however, that he knows not on how good authority it rests. It belongs to a class of phenomena rare enough to cause remark and to excite

wonder, but common enough for very many, perhaps most people, to be aware of instances the authenticity of which they do not doubt. When anything of this kind occurs the motive does not usually exist to lead to its immediate publication, but it is usually spoken of quietly to intimate friends. If sufficiently remarkable to serve a purpose, it may long afterward be alluded to by other persons in print, having passed through a traditional period first. If there were no other instances known of similar facts, the suspicion might be justified that it was a creation of fancy, but as it is, being an instance of a class of phenomena whose reality is well known, the story is worthy of credence.

An example of similar unexplained consciousness of things at a distance has come to the writer's knowledge at second hand only through a perfectly trustworthy channel. This is of a sea-captain's wife, whose consciousness followed her husband in his ship all over the earth and made her very frequently aware of his condition and occupation. An instance of this which occurred while her husband was at home will make the nature of this communication as plain, perhaps, as anything could. The captain had excused himself and remained at home one Sunday while his wife went to church. During the service, while she was resting her head on the back of the next pew, she became aware that her husband was rubbing something with his hand. She did not know what it was, but when she reached home she questioned him and found that he had been polishing a sea-bean. The fact that he was doing this slyly, the act at that time being contrary to his wife's notions of propriety, seemed to be the cause of its impressing her consciousness.

For another instance of this kind of consciousness of things distant, and of which I am at liberty to state the

evidence to establish its truth, I am indebted to Professor R. C. Davis, Librarian of Michigan University, who learned of the fact while on a visit to the New England seaboard during the summer of 1886. Professor Davis having written to his informant, Captain George Fisher, of Osterville, Barnstable County, Mass., for the particulars, received the following :

"On November 13th, 1837, while in the Indian Ocean, whaling, in latitude 33° 12′ south, longitude 73° east, on board the bark Malay, of Salem, Captain Edward Barnard, of Nantucket, master, George Fisher, third mate, fell from the main top-gallant yard and struck in the larboard quarter boat, falling sixty-six feet. His mother, Abbie Fisher, of Nantucket, in a dream saw him fall and gave a cry in her sleep. His father said to her 'What is the matter?' waking her, and she said, 'George has just had a fall.' She set it down in the old Farmers' Almanac—Robert B. Thomas' Almanac—and it proved to be just the same date or time that he fell. GEORGE FISHER."

The George Fisher who is authority for this story is the same man who fell from the main top-gallant yard in the middle of the Indian Ocean in 1837, and Professor Davis vouches for his trustworthiness, and that he has the records mentioned. Professor Davis first became aware of this incident in a conversation with Captain Fisher in regard to the custom which had prevailed in his family for several generations, of noting down in the almanac mentioned anything which they wished to keep on record, or which, at the time of its occurrence, seemed to them remarkable. Captain Fisher said that he had these almanacs on file from near the beginning of the present century, and mentioned one entry as curious, it

being the record of a dream in which his mother had seen him fall, and, as she told his father at the time, break in the side of a boat and break his ribs, which injuries, as then stated, were inflicted both on the man and the boat.

Instances of this peculiar consciousness of things at a distance are not rare, but, possibly because they are felt to border on the ghostly, and because the science of the age, which is commonly thought to sweep the whole universe in its range, offers no explanation of them, they are usually passed by, and left out of the catalogue of facts to be scientifically considered; we seldom hear them mentioned, and read of them yet more rarely. As a recent writer has remarked: "The ghost and his kindred have declined in the estimation of the people. The growing intelligence of the age has caused the people to no longer care to talk or read about them as they once did, and they no longer half-believe in them." This is true, and the world is to be congratulated on being so well rid of the grotesque fancies with which ignorance used to frighten it, but if with so much of the false something of the true is also placed under the ban it is not well. Phenomena of the class we are considering are facts, and to ignore a fact is disloyalty to truth and treason to science itself. We do not understand facts of this order, but evidence is not wanting to prove that they are real. It may not often happen that an instance occurs of such consciousness of things across an ocean, but who has not known instances where one mind has been impressed by another without the medium of speech or sign? My wife sometimes becomes aware of my thought without my uttering or acting it. I see a person in a distant part of an audience whom I fancy to be an old acquaintance, and watching him I soon attract his atten-

tion. Again, I feel a restless inclination to turn round because I feel myself watched from behind. Such phenomena are so common that they can be paralleled in the experience of most people, yet they are all of the same kind with the vision of Major André's sister, or the tell-tale consciousness of the sea-captain's wife.*

* This matter was originally written in January, 1886. Since that time the labors of the Society for Psychical Research, London, England, have resulted in the accumulation of a vast amount of evidence bearing on the matters here discussed.

In a work under the title "Phantasms of the Living," by E. Gurney, F. W. H. Myers, and F. Podmore, published under the auspices of that society, more than seven hundred well-authenticated instances of appearances and communications all closely coincident with distant realities, and selected according to rigid rules of evidence which would have excluded all the cases that we have used unless it be the George Fisher incident, have been collected, classified, and discussed, together with a large amount of experimental work. The result is summed up thus:

"The main theses of this work, which its authors consider established, are:

"1. Experiment proves that telepathy, the supersensuous transference of thoughts and feelings from one mind to another, is a fact in nature.

"2. Testimony proves that phantasms, impressions, voices, or figures of persons undergoing some crisis, especially death, are perceived by their friends and relatives with a frequency which chance cannot explain.

"3. These phantasms are instances of the supersensory action of one mind on another."

It hardly need be said that no effort has been made in this book to collect evidence of this kind, but only to give instances enough and of a kind to convey a clear understanding of the nature of the facts on which our argument is founded, the diffused consciousness of their reality which prevails being thought sufficient with this illustration to found the argument upon. The collection and discussion of evidence, though perhaps necessary to give a proper scientific standing to our argument, is not the purpose of this book. This work has now been done, however, and well done, by the society above mentioned, and a broad basis of evidence has been established thereby

These facts imply that the mind is capable of receiving impressions from and making impressions on others at a distance, in some manner not understood, through some medium that our senses do not put us in relation with, and which, therefore, we cannot avail ourselves of at will.

We seem to be most susceptible to such influences when most passive. The vigilance that fits us for our duties in relation with material things, which puts our senses on the alert and fixes our attention on the impressions that are conveyed to our understanding through them, which puts body and mind in gear with our will to do our bidding, this throws us out of range of these occult influences, but if we had a sense that put us in relation with this medium and this manner of communication, so that we could use them at will, then vigilant attention would make these communications perfect instead of putting us out of their range. The reality of such communications and of their medium is not affected by the fact that we have no such sense.

Whether passive or active, voluntary or involuntary, such impressions could not be given nor received if the spiritual capacity to give and receive them and the medium of communication through which they are given

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under our argument that the universe and ourselves are equipped for the use of a missing sense.

The language adopted by the authors of the work referred to will no doubt be generally adopted. Communication to one mind without sensible means, of the ideas and perceptions of another, is telepathy. The perception of distant things and events, so far as they may not be communicated from an intelligence present with them, is clairvoyance, a use of language which is not new, but a distinction from telepathy which it is well to make, though the constitution of the universe which adapts it to the play of the one faculty may as easily fit it for the other.

and received did not exist. We have as much right to consider the existence of such a power and such a medium certain as we have to consider certain the existence of the ether or of matter.

As in the case of the ether, science has learned something of its nature from the study of light, the only fact that we can study in which that ether surely plays its part, so in case of this nameless reality let us learn what we can of its nature from the facts we have to study in which it is concerned. In cases of consciousness of things at a distance similar to those cited there are two conceivable modes of action.

1. It might possibly be true that the spiritual person departs from the body which is yet left alive, and betakes itself to the presence of the scenes of which it becomes conscious.

If this explanation were accepted, the existence of conscious intelligence, of the person, apart from its material embodiment would be granted, and the falsity of the materialistic philosophy established by the fact.

But, since this would imply a division of the spiritual person which feels itself to be indivisible, a part being left behind to continue the functions of life, or that there are two or more separable spiritual natures in each conscious, intelligent person, an hypothesis which there is no other reason for supposing true, or else that the principle of life is not spiritual which we shall show reason to believe false, this explanation is probably not true.

Moreover, since cases of this consciousness of distant things occur in fits of absent-mindedness, without profound unconsciousness of bodily surroundings or even sleep, and since analogous facts occur without the suspension of ordinary vigilance even, the probability becomes almost a certainty that this explanation is false.

2. The intelligence, the spiritual person, that experiences this consciousness of distant things may remain located in the living body, while this consciousness is received through the agency of some medium external to itself and some spiritual adaptation in itself to this medium, which medium and adaptation would be more analogous to light and the sense of sight than to anything else within the range of our common and sensible experience. And as the other hypothesis is probably false, the probability is as strong that this is true.

On this assumption let us try to see what possibilities are implied. Our one sense, that gives us information of things at a distance, sight, is very imperfect. According to the laws of perspective, objects vanish into imperceptible points very quickly as they recede from us. But in the case of Major André's sister, the minute details of the scene that was passing three thousand miles from her on the other side of the Atlantic were as clear as if she had been bodily present there.

As in this case so in others. Wherever we find instances of the manifestation of this possible faculty we find indications that neither distance nor intervening objects are any hindrance to it, and that probably no time is consumed in transmitting the communication. It follows that if we had a sense that could make this possibility available to us, it would excel the sense of sight in the amount and value of the information it would convey to us as much as, or more than, the sense of sight excels that of feeling. As we have no such sense, of course the indirect, imperfect way in which such influences can reach us does not allow us to acquire any new ideas, nor to add to our stock of knowledge through this channel, but could we have such a sense, we are not now able to guess what hidden things of the minute, of the

inaccessible, of the invisible, of the incomprehensible even, it would reveal to us, what a mighty instrument of knowledge it would be.

The class of experiences which we have been considering, which for want of a definite name we must call consciousness of things at a distance, sometimes affects our dreams.

Doubtless we are influenced in this way most freely in our sleep, the attention to things affecting our physical senses being then most thoroughly off guard ; but on these occasions there is the same difficulty in recalling the details when we return to wakefulness that occurs in ordinary dreams. The experiences that occur while their subject is awake are apt to be more precisely recalled, and to that extent more valuable for study. Let us, however, take notice of the fact that our minds in sleep are susceptible to influences that are not wholly subjective, but which come from sources having external reality at the time they are received, and which do not come from impressions on the physical senses misinterpreted by the fancy unguided by judgment.

The usually accepted physical theory of dreams is that they consist of memories disconnected from their proper relations with other things, set together by an unguided fancy or influenced by slight impressions through the physical senses ; that except as such impressions through the senses influence them they are wholly subjective.

But not all of dreams can be thus explained ; perhaps they are rather the exceptional features that can be.

There are many people who attach to dreams mysterious import, who feel that they often bear hidden meaning in relation to themselves that would be important if it could be understood ; more of such than are willing to avow the fact, for many people who feel this impres-

sion most deeply believe at the same time that it is a baseless superstition, or, at least, that others would think so if it were known that they entertained such feelings.

One may, however, in a true scientific spirit study his own experiences and learn from them what he can of their import. He cannot by any possibility study so well the dreams of others for this purpose, because that import may so largely depend on the adaptation of such dreams to the inmost consciousness of the dreamer, to his history, and the motives that have guided him as they cannot be known to others, as he could not by any effort make them known to those even who are most intimately acquainted with him.

Here, then, the writer must appeal to his own experience, and from this evidence we can say that some dreams are remarkable for their imagery. They are beautifully ingenious pictorial rebuses unmistakably applicable to the facts of life. Some of such in types and figures have portrayed the past and, as subsequent events have proved, to some extent the future. They have portrayed the deepest motives and purposes and the most private experiences of life as they could have been known to none but the dreamer, and that in a manner as foreign to his own mental habit as anything possibly could be; as in his waking hours by any effort of his own he never could have pictured them; but in these dreams this imagery comes to him without effort and without forethought or warning. The habit of the dreamer's mind is to think in words, but in these experiences, without any effort of his own, the thought is portrayed in pictures, or rather by the seeming of things and events. Not only is this without effort on his part, but it is without the slightest anticipation of what is coming, each new scene striking him with the freshness of surprise. The thought it-

self does not enter the dreamer's mind, until in his waking hours he reviews the panorama of his dream, and the interpretation forces itself upon him. The dreams of Joseph as recorded in Genesis more nearly correspond with these than any other examples that could be mentioned. The fact that these scriptural examples are familiar in their relation to the events which they portray makes them more valuable as instances of their class than any dreams from the writer's experience could be, though the latter serve the purpose of affording to him indubitable evidence that such dream imagery is fact and not fiction or myth.

In order that such a dream should have the force to the reader which it properly and necessarily has to the dreamer, it would be necessary that the dreamer's life in all the relations depicted should be as well known to the reader as to the dreamer himself; but this is impossible; therefore, while we use our own dreams as a basis for our discussion, it would be worse than useless to relate the dreams themselves. We can but state their character as a class, and cite the reader to similar dreams which are familiar as examples. How often the experience of others afford examples of this class of dreams striking enough to be recognized as such with certainty, the writer cannot know; we fear that they are rare; but their reality in his own case he cannot doubt.

Let us beg the reader not to do as we fear many will—namely, rummage his own memory for examples of such dreams as he may have had, and try the writer's argument by what he finds there. If such dreams as we are discussing *are* among the reader's experiences, the force of our argument will be strengthened to him by the fact; but if, as probably is the case, they are not, we beg the reader to try our argument by the facts that we have

based it on, and not attempt to draw our conclusions from the basis of his own experience and, failing to justify them, set aside the conclusions as invalid.

In that class of dreams, then, which are unmistakably imagery we have another fact for study. Referring to one of the best marked of these dreams in the writer's experience, which occurred several years ago, and was written out on waking, as a type of its class, it was either a panorama constructed without law or guidance out of disconnected impressions stored in the brain of the dreamer, or it was given and guided by the influence of some intelligence not himself.

The first hypothesis is one that cannot be entertained. That one instance of such a dream, whose imagery portrayed the past and the future, should occur without other cause than the law of chance, is a supposition too improbable to be seriously entertained; but when, as is the fact, such dreams occur repeatedly, with new imagery on each occasion, and portray facts which at the time are not known to the dreamer, and which, as often is the case, are impending in the near future, the first hypothesis may be dismissed as impossible. The alternative remains that such dreams are due to the influence of some intelligence other than the dreamer.

What, then, and where that intelligence can be, becomes a question of some interest for our study.

What has been said in relation to consciousness of things at a distance, and to the influence which one mind sometimes has over another without the medium of speech or sign, may give us some idea of the possibility of receiving such impressions as these from an outside influence. But, as these dreams are in the nature of the case imagery and not a sort of perception of physical realities or occurrences happening in some distant place,

imagery being necessarily mental, it follows that they are more or less perfect reproductions of what is passing in the mind which is the source of this influence. Also, since this imagery refers to the life of the dreamer and to matters of interest to him chiefly, it follows that the mind, which is the source of these impressions, is not that of a stranger, but is intimately acquainted with him, more so than his most intimate acquaintances and members of his own family are or can be. And, as this imagery sweeps the future as well as the past, and collates the distant with the near, the range of the intelligence from which it proceeds is superhuman. From all of these facts it follows that, whether terrestrial, celestial, or infernal in its origin, the intelligence that inspires such dreams as these is not clothed in flesh and blood, but is one whose embodiment, if embodied at all, is such that, like the ether, our physical senses do not put us in any relation to it.

To the writer this is a demonstration of the existence of conscious and intelligent spirits not clothed in flesh and blood, and the materialistic hypothesis that consciousness and intelligence are impossible, except as a result of the present action of the processes of life in a delicately constructed physical organization, and that the death of the body is necessarily the end of conscious intelligence, and personal existence is overthrown. If the experience of the writer could be transferred with the thoughts expressed, the demonstration would be final to every reader; but this cannot be.* The usual

* Dreams of this class seem to have no place in modern thought. That their occurrence was taken for granted by the ancient Hebrews is shown by the instances we have mentioned as examples, and by others spoken of in the Old Testament. Of course without modern instances this fact is no evidence of their reality; but the modern

metaphysical arguments from consciousness, of the indivisibility, continuous identity, non-identity with the body, and power over it, of the *ego*, and from these facts of consciousness, its spirituality and immortality are good, legitimate, and, when comprehended, conclusive proofs of the same truths, which by this road are brought home to our own persons instead of to intelligences other than ourselves ; but, as these arguments are commonly familiar, we drop them with the allusion.

There are, however, other necessary truths of value involved in the experience which we have recited. Since, as we have seen, the influence which inspires such dreams must necessarily come from an intelligence not embodied in flesh, and imperceptible to our senses, and since the character of the impressions received shows an exceedingly intimate acquaintance on the part of such intelligences with us, it follows that the barrier which separates us from them does not exist on the other side to separate them from us. It implies an imperfection in our organization that does not exist in theirs, and that their ability to become acquainted with us exceeds our

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instances are supplied in the writer's case by his own experience, and so far as this link in our chain of argument is concerned we must rest the case on our personal testimony. We think that those who fail to reach with us the conclusions at which we have arrived, must do so by doubting the correctness of our judgment in regard to the character of these dreams ; but this we cannot help. We hope that the publication of this experience may attract attention to the subject in such a manner that evidence may be accumulated in regard to it, though doubtless it is a subject to which the application of rigid rules of evidence will be difficult. If, however, the Society for Psychical Research or some other body having facilities equal to theirs will turn its attention to the subject, perhaps in the end the reality of such dreams may be established on a basis of cumulative evidence as broad and strong as that for the reality of spontaneous telepathy has now become.

ability to become acquainted with each other, even when we mutually desire to know each other and to make ourselves known to each other as thoroughly as possible.

Such an acquaintance with us as this does not necessarily imply a long and intimate companionship with us on the part of the intelligence that influences and inspires such dreams. We have seen before that the universe and our own personality are provided for the possibility of a sense which we do not possess, which, if we had it, would make us aware of the thoughts of others and of things that are invisible and inaccessible to us, without regard to distance or intervening objects. It is entirely probable that such a sense, if we had it, would make our acquaintance with each other instantaneous and complete, as it never is or can be complete under our present conditions. The past exists in our present, in our memories, and in the characters that we have acquired, and it is probable that the past as well as the present of each one would be open to the understanding of all who possessed this sense, and that a secret of any kind would be impossible. It is probable, too, that intelligences, persons, living in and related to the unseen universe possess this sense, and that our material organization, with the imperfections necessarily pertaining to our physical senses, is the barrier that stands between us and the possession of it ourselves. In this case the momentary attention to ourselves of any intelligence belonging to, and living in, this universe of the unseen, whether it were good or evil, would give that intelligence all the acquaintance with us that these impressions imply.

Let us review briefly what we have done. We have seen, in the first place, that physical science as interpreted by its foremost teachers points to the conclusion that the gross matter it deals with is not the original, nor neces-

sarily the final form of substantial existence, but that it is formed from something which science cannot reach, and being formed from that unknown, invisible something, may return to it again. We have seen that science recognizes the existence of such an invisible and intangible substance as universally present in the ether, which does not conform to any of the laws by which matter is recognized, with which our senses do not put us in any relation, but which fills the universe, nevertheless, in a manner very real and with possibilities beyond our power to guess. This is an unseen universe, but, so far, without indication of life or intelligence. Thus far we have followed physical science in the strictest manner as expounded by those who are recognized as its best teachers. Beyond this, in considering the phenomena of intelligence, we have passed into a field which science has neglected, but we have confined ourselves to the study of facts by the strictest scientific methods—methods which, from the necessities of the case, however, bear more relation to those of mathematics than to those of chemistry or physics; and we have been forced, by the phenomena of consciousness of things at a distance, and of the influence of mind over mind without speech or sign, to conclude that the five physical senses by which we are put in relation with things do not exhaust the number of media or influences or qualities which have existence in the universe, and to which senses might possibly correspond. We are forced to the conclusion that the imperfection is in our physical organization and not in the organization of the universe, which prevents our having exact and minute knowledge at will of things distant, inaccessible, intangible, and invisible to us now. Further than this we have recognized, in facts certified to us by our own consciousness, influences which must neces-

sarily have proceeded from intelligences not ourselves, and which, in the nature of the case, must be in a condition invisible, intangible, imperceptible to our physical senses. We had discovered the reality of an unseen universe before, now we have discovered that it is peopled with life and intelligence. And we have appealed to physical science and to its authorities, consciousness and the reason, only; authorities which seem to us the only ones on which the mind can rest with confidence, but which theologians generally, as well as many scientists, including the whole school of materialists, have insisted were not able to reveal to us these truths.

In speaking of the barrier that separates us from the unseen, we have repeatedly used the expression that our senses do not put us in relation to it. Let us try to get a clearer conception of what this may mean.

It is conceivable that the human race might exist without the sense of sight. Under this condition we may suppose the intelligence of man to be as great as it is now. The other senses having to be depended on for all communication with things outside of himself would, of course, be cultivated to an acuteness which they do not now have, but the universe to man would be what he could find out by feeling, reinforced to a slight extent by hearing, tasting, and smelling. Through these senses man would exchange thoughts with his fellow-men. It is conceivable that under such conditions the material progress of civilization might have been attained much as it has been under existing conditions. Railroads, telegraphs, and steamships, possibly, might be used as now. Time would naturally divide itself into days and seasons distinguished from each other by their temperature and the prevailing conditions of life, and also in the case of day and night, by the comparative activity of

nature in the daytime and the quiet of the night. Man would use fire, and recognize its presence at some distance by its warmth, but it would not shine to him. Likewise he might get some sort of an idea of the existence of the sun as a fire to which the earth is exposed in the day and withdrawn from in the night, but except as an inaccessible fire of variable intensity, which would be a mistake, he could know nothing of it, while the existence of the moon, the planets and the stars would never be suspected. All the minute knowledge of things at a distance, and all knowledge of minute things, which we gain through sight, would be inconceivable to the race. All the delights which we get from light and color and beauty would have for man no existence. The conception of distance in space would itself be very feeble, all man's ideas of space being derived from distance travelled over, and never expanded by distances seen. Cultivated as well as the other senses might be and would be, with sight lacking it would be but a poor universe with which man could become acquainted, compared with that which now comes within the range of his perceptions.

Yet in this case man would never suspect that he lacked anything. Light for him would have no existence, and he could have no desire for a sense with which to perceive and use it. He would not have the cause to desire such a sense which we have to desire a sense that would put us in relation with the ether and with pure spirit, because he could not even suspect its existence. Those effects of light which would put him in indirect relation to it would all be ascribed to the heat which he could perceive, and he could no more desire a sense to perceive the light than we can desire a sense to perceive some possible agent for which we know no place and have not a name nor an idea.

Yet in this case light would be an agent in the universe as real, as potent as it is now. What a revelation it would be to such a race if they could suddenly be provided with the sense of sight! Just as in the case supposed, it is with us now. There are facts in the universe which our senses no more put us in relation with than a blind race would be put in relation with light. And as in the case of the blind race so with us, another sense, or other senses, could reveal to us a universe as much transcending that which we now know, as that transcends the universe which might be known to a blind race. And that universe is real now, and we are living in it, just as a blind race might live and not know it in a universe all shining and glowing with light and beauty

CHAPTER II.

SPIRIT.

Thus far the evidence is complete and satisfactory. The conclusions may be summed up in this: 1. There is a universe transcending that which is observed by our physical senses and known to physical science, in which the laws that characterize matter do not hold. This, so far as it is non-living, in the absence of particular information, we may assume to be the ether.

2. This universe is inhabited by intelligent persons who, being in relation to, and components of, this transcendent non-material universe, are not perceptible by the senses which put us in relation with matter. Such beings the world has agreed to call spirits.

3. There is that in man which is capable of receiving influences that can emanate only from intelligences in the world of spirits, and, further, influences are given and received between living human intelligences in a manner which transcends the laws of the material universe, and which shows a qualification in us to use, and a possibility in the universe to give scope to, a sense which we do not possess, which sense might put us in relation with the world of spirits and the ether.

4. The intelligence of man, the *ego*, the man himself, is spirit and not matter.

The *direct* evidence of this is metaphysical from introspection, and has been referred to but not followed out in this work. The indirect evidence, the necessary in-

ductions which have been followed, from external facts of which consciousness is the witness, is, however, such as to make the same truth not only probable but almost certain.

5. We are open to the perceptions of spirits as they are not to ours.

In considering the truths stated in the first three of these conclusions, it will be well to bear in mind, in regard to the relations of objects in the unseen universe to each other, that though these non-material and spiritual objects offer no resistance to our touch, no obstacle to the light which we see, and no quality that any of our senses can perceive, yet this fact does not imply any lack of substantiality in these objects as related to each other.

Spirit and the ether offer no resistance to matter, and conversely we have evidence that matter offers no resistance to the ether. We may safely assume also that it offers no resistance to spirit.

All this is relative. To persons on a rapidly moving railway-train all the world seems to be rushing by while they sit still, so in this case while all the universe of the ether and of spirit seems to us who are in relation with matter to be emptiness and unsubstantiality, it may be, and probably is true, that the emptiness and unsubstantiality are on our side, and that the universe of the unseen is full and varied and substantial, and real in a measure surpassing all that we know.

Of the fourth conclusion the metaphysical evidence we take to be as conclusive and unimpeachable as is possible to the human mind. We value the indirect evidence, however, especially, because this writing is an effort to argue these questions to a class of minds which have been trained to ignore metaphysics as inconclusive and misleading. That indirect evidence may be reduced

to a syllogism the premises of which are established, thus: Intelligences exist apart from a material body, man is an intelligence, therefore man may exist apart from a material body. The only missing link in the proof that man does so exist is the evidence to prove that *all* intelligences, and not a class of them only, are capable of existing apart from a material envelope. But when the actual existence of intelligence apart from a material body is seen to be proved, we do not think any one can doubt but the intelligence of man so exists. The doubt of man's immortality has always been intrenched in the materialistic hypothesis, but the evidence for the overthrow of that hypothesis is complete, and with the overthrow of that hypothesis the doubt must vanish. Furthermore, the step from the recognition of the truth that there are intelligences which are spirits, to the conclusion that all intelligences are spirits, is not a long one.

Possibly there may be some direct external evidence of the spiritual nature of man and of his continued existence after the death of the body, but unfortunately whatever evidence of this kind may exist has fallen into disrepute because of its association with fraud.

Of course, from the use made of the word when we stated that thinkers are divided into materialists and spiritualists, and from what has followed, it would not be suspected that we had any reference to that misguided sect which has assumed to appropriate as its name a word which the world needs for its philosophical uses. But, saturated with fraud as are the manifestations which the so-called spiritualists deal in, nevertheless there is a murdered truth beneath the monument of falsehood which that sect has built—a truth not dead, of course, but murdered in its power with honest and reasonable thinkers who have no special ability to distinguish it, by

its association with fraud and imposition, until it is next to impossible to distinguish the true from the false. We have seen that for the very reason that the senses put us in relation with the material universe and not with that of spirit, we are most susceptible to influences from the latter when our attention is most off guard—when we are least ourselves. This passive abdication of our own personality would be anything but a desirable habit to cultivate, but cultivate it as much as we might we never could bring these influences under the control of our will, since the condition of receiving them is that the will must be in abeyance. When, however, a man becomes a professional spirit medium, though he may profess passivity, when he engages to exhibit them in effect he assumes to bring these influences under the command of his will, which must really separate him from them. Hence we might almost reach the conclusion *a priori*, which seems to be true in experience, that every professional medium is an impostor and a dealer in fraud.

Fortunately, for our uses, we have evidence enough without calling on that which has been juggled and blended with falsehood until its very mention is a suggestion of fraud. We may consider the conclusions which we have reached as established and use them without question in what further we have to say.

We have found that there is a spirit in man, or, rather, that man himself is spirit. We have found, also, that the home and habitat of spirit is in the universe of the unseen where it enjoys and uses powers that we do not possess.

We know that the human spiritual person originates with, and passes a stage of existence in, a material body, which is its instrument, but it is universal experience that this instrument becomes inadequate to the spirit's

uses and desires. We know also that the instrument perishes in death, but having become aware of the existence of spirits, intelligences without material bodies, and knowing also that *something*, of any kind, in any instance known to science never becomes *nothing*, we can scarcely imagine it to do so, the inference is reasonable that when the body is destroyed in death the spirit assumes its place in that transcendent universe in which pure spirit dwells. Indeed, the opposite of this, that it ceases to exist, in view of the established facts, is incredible. In gross matter, forms may change, compounds may be reduced to simples, recombinations may take place in new forms, but simples may not be destroyed.

There are indications, as we have seen, that the gross and perceptible may come from, and possibly return to, the ethereal and imperceptible, but even in this case its substance does not cease to exist, it but changes its form to assume another, which, though imperceptible to our senses, is more essential, more permanent in itself, and in a sense more real. Spirit we find existing in this transcendent universe as spirit and intelligence still. Hence, spirit is a simple which is incapable of decomposition, or, as the consciousness of the *ego*, that which calls itself I, attests, of division. The spiritual person is an indestructible unit. Spirit is living. Spirit is life. Spirit cannot die. If it could die that for spirit would be annihilation, which even its inferior, matter, cannot experience.

Some of the functions of spirit in us are will, perception, memory, emotion, judgment, and reason. For each and all of these functions, then, the inference is fair that wherever it exists it emanates from, and is a function of, spirit. But we see all of these manifested in varying degrees in our dumb friends, the lower animals. We

should never think of doubting this if the theological and not scientific notions that have come down to us from the past had not trained our habits of thought on the very unreasonable hypothesis that what we call their instinct is the manifestation of an intelligence not their own working through them as unconscious machines not even aware of their own movements. It follows that spirit lives in the lower animals as truly as in ourselves. They are spiritual persons, of a lower order, of course, but equally with ourselves immortal.

Thinkers of theological training, as a rule, though there are exceptions, shrink from this conclusion, but why they should do so is not apparent. No sooner is it suggested that the arguments they are using to show the immortality of the human soul tend to prove the same for the lower animals than they sound retreat, and in so doing give up the only foundation in reason and the nature of things on which they might base their conclusions. Not only do they give up their proper foundation in reason and the nature of things, in their blind allegiance to the time-honored interpretations which have been read into the authority to which they have trained themselves to bend their reason, but in doing this they turn the guns of reason and the nature of things against themselves. For instance, Bishop Foster, in "Beyond the Grave," says of the argument he has used, "It is said to prove too much in that it proves that all animals are immortal—even the meanest insects. Some have seemed to hold this doctrine. We do not. There is not a particle of ground for the imagination that any animal, not even the simply animal part of man, is destined to immortality. . . . An animal is but a form of matter peculiarly endowed, a living form. Its apparent intelligence is purely automatic and not personal, a form

of impulse from without. There is contained in the animal no subject of which these impulses and attributes can be predicated."

A most remarkable statement for a reasonable man to make surely! Then in regard to man he says: "How is it that we must conceive that he still exists and the animal does not? We have admitted that to mere sense the cases seem precisely alike. . . . But we have shown that man is a spirit. This the animal is not." Thus he settles the only question at issue by assuming a negative answer to it in spite of the evidence of his "mere" senses. What more trustworthy source of information the bishop had in regard to this matter he neglects to tell us, and we are convinced that no possible evidence could have any weight whatever against a preconceived opinion to a mind that could assume thus, without more trustworthy evidence, that like effects are the result of unlike causes, and that the intelligence and the varied emotions which are manifested in the lower animals are but a form of impulse from without, and not manifestations of an intelligence and feeling properly belonging to the animal that manifests them. Such a case is beyond the reach of argument.

Let us notice what is involved in the conclusion we have reached. It is evident that if the gap that separates man from the most intelligent of the lower animals does not exclude them from the world of spirit and immortality, no other line can be drawn that will exclude anything that lives. There is no abrupt transition anywhere among the living from the non-intelligent to the intelligent, no line of demarkation among species where we might reasonably say on this side is spirit but on that side it is not. There is an imperceptible gradation of spirit rank among species, from the most intelligent all

the way to that lowest type of life where science yet finds a debatable ground as to whether this or that living form is animal or vegetable, and must appeal to chemistry to settle the question as well as may be, subject to future corrections; that scarcely organized substratum of the living from which branch the two lines of increasing specialization of form and higher rank of being—this animal, that vegetable. We must, therefore, admit the immortality of the living principle in all that lives, both animal and plant, or give up the fort to the materialist and deny the existence of spirit as a reality independent of matter. This, however, we cannot do—observed fact and necessary reason forbid it.

Why any one should shrink from such a conclusion is not obvious. True, in the absence of all volition, all intelligence, and all perception, the condition which we recognize in vegetable life, we cannot understand what there could be of such a spirit to be immortal, but neither can we understand it as we see it manifested in living vegetable forms. That some intangible, incomprehensible principle does exist in each living plant we know. It opposes the tendency of the plant's structure to decay; it builds up a form which non-living nature is ever striving to tear down; it determines the growth of each plant and the multiplication of each species true to the distinctive characters of its kind, but to our conscious intelligence it bears no relation that we can understand. Nevertheless, its reality in living plants none can doubt, and when reason demands that we should recognize the immortality of that principle, why should we shrink from it? The presence of these living forms, both animal and vegetable, in this material world, certainly does not make it less interesting or less happy, and why the existence of corresponding realities in the spiritual

world should either be dreaded or thought absurd is not clear.

By this line of thought we are led to the conclusion that the principle of life itself is spirit. Scientists have tried to show that it is a manifestation of convertible energy, or some property pertaining to matter which is manifested only under special conditions. That they have failed in any way to get hold of it in their researches is acknowledged. We recognize the reality of what scientific men regard as even the most important side of their field of research, the non-living forces, convertible energy in its several known forms, also gravitation and chemical affinities, but all of these have a measurableness about them, and bear such relations to the matter with which they are associated, that their non-spiritual nature is evident.

The life principle uses these forms of energy in the functions of the living being, but when sought out to their uttermost limit they leave their guiding and mastering principle of life unmeasured and unaccounted for.

From whatever side we approach it the principle of life bears the marks of spirit, distinct from all forms of the non-living forces or their functions.

That which does not exist cannot bring itself into being. There is no truth known to man more indubitably certain than this. No axiom of mathematics is more universally true. It is, ever has been, and ever must be true, here and everywhere, throughout the infinite universe, whether in the realm of matter, of force, or of spirit. No other axiom is more directly self-evident than this. Like other axioms it is neither capable of nor in need of proof. We know its truth because we are intelligent. Not to know it would be to lack intelligence.

So much of metaphysics we state, for we need it. We cannot understand even physics without it. No one doubts it, but, having it well formulated and ready to our hand, it will help us to bring truths into light which otherwise might, perhaps, remain in obscurity.

Let us think of what occurs when a new life comes into being. Joseph Cook, in Biology, Lectures, 4, 5, and 6, has followed the line of thought which we wish here to use. In substance we will borrow it from him, changing the details, however, as may be necessary to accord with the present better knowledge of the processes described. This, then, should first be noticed. Every living being, so far as matter is concerned, from the first segmentation that occurs in the vitalized egg till death is composed of matter in a flow. First, not itself, food; then itself, living; then not itself, débris or waste, dead. More minutely there is first pabulum, or substance, prepared for assimilation; next bioplasts, in which life is most particularly active. These are exceedingly minute, visible, after special preparation by staining, with the aid of a good microscope only. These absorb the pabulum, making it a part of their substance, and in this process it becomes alive; or sometimes they act as carriers, selecting and passing through their substance matter required to build up the tissue of which they are the vital element, or passing it along when needed elsewhere. They are a transparent, structureless, but viscid, glue-like fluid. They form around themselves a coating of solider matter, a cell wall, not always exactly of the same character, but of the kind needed in each part. Each little mass moves seemingly of itself; if not encased in a cell wall extending portions of itself this way and that, flowing into the extended portion and so changing place or cutting it off as a bud detached to be a new mass like that

from which it was derived. These little bioplasts flowing onward and budding onward build the tissues of formed matter around them.

We think that Mr. Cook is mistaken, or that his language is, at least, misleading when he denies that this formed matter is alive. True, there is a tissue of earthy matter built among the living as a frame-work, in bone, which cannot be thought to be living; also a store of food material, as fat, and an envelope of epidermis, with its appendages, that has been extruded from the living, which it serves to protect, together with some other tissues and substances in the body, the non-living character of which must be admitted; but one life as we conceive it must pervade the whole being. True, it is in and through the bioplasts only, that the life-processes of nutrition, assimilation, and structure-building take place; doubtless it is owing to an arbitrary definition of life by Mr. Cook's authorities, basing it on the presence of these functions, that he has been led to make the statement that these bioplasts only are living; but, according to the view that has hitherto been maintained of the structure of the animal mechanism, this would reduce each living being not to a unit but to an innumerable colony of separate individuals, which seems to us absurd. Perhaps, however, if the deadness of all formed matter be insisted on the difficulty may yet be removed by the recently discovered indications that the bioplasm of the ultimate nerve fibres opens into, and is continuous with, that of the cells in the tissue to which they are distributed. The nervous system is the first link in the chain of mechanism through which the life principle is manifested, and such a nerve termination as this, if it shall be established, must fuse the living being into a unit through the substance in which life resides most in-

timately and actively of all. The formed matter is mechanism ; its further history is that it serves its purpose as such for a time, grows old, wears out, and is cast off as waste, while its place is supplied by new matter from the bioplasts as before ; but generally not, as we think, until it is thus worn out and ready to be cast off as waste can it properly be said to be not living. Bioplasts in all parts of the creature and in all living beings are microscopically alike, and so far as it has been possible to ascertain chemically alike also. Life resides in them with a special intimacy, but their composition is not the cause of their life—life is the cause of their composition rather, since they may die without losing or acquiring any substance. When once dead they can never be restored to life, and not until dead does their constitution begin to change.

When a new being is to be formed this is what happens : The substance of the egg from which it is to arise, as a whole or in part, begins to divide and subdivide, thus forming many cells in which bioplasts are differentiated from the pabulum stored up in the egg for their earliest nourishment. Soon these bioplasts arrange themselves into delicate layers which proceed to fold and shape themselves into the first rudimentary traces of the embryo creature which is building. Now groups of these bioplasts gather in the parts where the solider frame is needed, and begin to assume the character of cartilage, which finally gives place to bone. Others take their places to form the walls of tubes, which are to serve as blood-vessels, while from others, with the necessary fluids, the blood is formed which fills them and circulates through them. Other bioplasts arrange themselves in delicate threads from which nerves are to be developed, others build themselves into muscular tissue, and so on,

until every tissue and every organ is built, each bioplast depositing the kind of matter that is needed, in just the form required to perfect in its minutest details the creature that is building, together with the complicated mechanism that is needed for its protection and maintenance while building. These microscopic bioplasts, little, structureless, viscid, colorless masses with nothing visible to propel them, each goes about its business, takes its place and fulfils its part according to the plan of the creature that is to be, a plan so intricate, involving so much of minutiæ as yet unknown to man that the most learned and skilful anatomist living, had he the power to make his will effective, could not give them the needed directions without omission or mistake to build the simplest organized creature that lives; yet these little dots of viscid fluid go on and build a man without confusion and without mistake.

What does this? These bioplasts are not guided by the structure of the creature, for there is no structure there until they have built it. The parents whence were derived the first bioplasts from which this structure was begun, and the material in which this process goes on for a time, do not guide them, for they are all unconscious of what is taking place. If they were aware of it their intelligence would be wholly inadequate to direct it, and neither their intelligence nor their will have power to affect or change this process in the slightest degree.

They do not guide themselves surely, for if they did each little, structureless, microscopic dot must be endowed with an intelligence compared with which that of the finished man after years of education would be as nothing.

An army of intelligent men is helpless without a commander; the simplest movement would result in confusion; a campaign for a definite purpose would be im-

possible without a general; even a mob without leaders is not formidable; yet the most intricate military campaign is beyond comparison simple to that which these bioplasts accomplish in building the simplest organized creature that lives. Can any intelligent person think, then, for a moment, that they build a human body without a commander, moved only by the life, without intelligence, which is in them? Not if he comprehends the case.

It is not law that guides them, for law is only a fixed order of procedure, not by any possibility an intelligence or a power. Yet this process is one that requires both intelligence and power, which man is not able to comprehend; an intelligence and power which must necessarily be unintermittingly present and active in each individual case; a power which pushes each bioplast the way it should go, and causes it to deposit matter around itself of the kind and in the shape required, but which itself requires no material agents, no tools, no body, which occupies no space to the exclusion of anything else in working this wonder; an intelligence that knows what is needed more minutely than the microscope can ever tell us; an intelligence and power which, either in proper person or by spiritual agents, themselves intelligent beyond our ability to understand them, has carried out similar plans with the same skill since life first began on the earth; an intelligence and power necessarily not embodied in a material organization, but pure spirit, spirit acting on matter which is not its own embodiment; spirit which has existed the same from the remotest beginning to which our imagination can carry back our thoughts, and which gives its attention to things even the most minute. The origin of each living being necessarily proves the reality, the presence, and the action

of such a power and such an intelligence as this, or our axiom is not true.

And what is this but God? God the Creator, who did not build this earth and this universe a machine, store it with energy to serve for a period greater or less, set it running, and then leave it, but who lives in, moves, and sustains it in every part, at every moment. And what is this which is done but the miracle of creation, done not once for all, but repeated in the case of every man and every creature that ever lived or ever shall live?

CHAPTER III.

MAN AND HIS MEANING.

All life comes from the living. This, science has learned to recognize as a law of nature probably without exception since life first appeared on the earth. It is immeasurably beyond the power of any material living being to build and make alive another, as we have seen; but that through and from the living new life shall originate is the law, the uniform method, by which the intelligent spiritual power through whose agency each living creature must come into being has chosen to stock the universe with life. From the living the first bioplast already endowed with life is taken to start the new life; from the living the pabulum is taken to nourish for a time the new living, growing form; in the living, throughout the class mammalia with man at its head, that form is built; after the pattern of the living the new form is fashioned; and after the spiritual qualities of the new person have begun to manifest themselves it is soon evident that they, too, have received important modifications from those of their ancestors. At first a new-born child manifests but little more of the spiritual than is seen in plants, a power of motion over which it has no control, a physical irritability that soon develops into the sense of feeling, the functions necessary to life, of which it is not conscious, and this is all.

An incomprehensible bundle of possibilities and susceptibilities only at first, its spirit is an imperceptible

something capable of unlimited education. Yet spiritual qualities that go to constitute character are there or they could never be educated. Education develops the powers that are in man; it never can give him any that he does not possess.

It is not to be supposed that the parents build this spiritual nature any more than that they build the physical body, if, indeed, their part in its formation is as great. The necessity of an intelligent spiritual cause for the origin of an intelligent spiritual being can hardly be thought less than for the building of the material body.

Though, as it is spiritual, there are no complicated movements of constituting parts and changes of material conditions that we can watch in its forming, we can hardly do otherwise than assume that the God who Himself must build the new body Himself forms the new spirit in it.

Nevertheless it is the law of life that the new being, body and spirit, grows up much like its ancestors before it. It is also a law, abundantly proved, that the new being is influenced physically and spiritually by the surroundings, conditions, and emotions of the mother while it is forming. These laws give rise to the hereditary and congenital characteristics which are the start in life of each new soul.

This foundation of character must remain through all the future the fundamental nature of each soul. Its influence can never be escaped nor discarded; its qualities may be, however, and are, modified afterward by education, by circumstances, and by effort.

We have used here the word soul to express the spirit as clothed in its material body, but implying and including the thought of its existence after death, reserving the word spirit for use when the material conditions of life are not contained in the idea expressed.

As the child grows it may be seen that nothing that ever comes to its consciousness fails to leave its impress. Surroundings create their impressions on the young consciousness reaching out to understand them, and thus tastes are modified and formed. Acts repeated form habits, each act making others of its kind more natural and more easy. Emotions and feelings become habits of soul, growing ever more prominent and more characteristic as the young person is exercised by them more frequently and more intensely. Thoughts lead to other like thoughts and become habits of mind. Each and all, perceptions, feelings, acts, and thoughts, leave their impress on the young soul to form the character which must act and be acted upon in the future. *Man is, and ever must be, a resultant of all he has ever been, or felt, or done, or thought.*

Is the parallelogram of forces from mechanics a figure vivid in the reader's mind? With the method of the composition of forces, generally, it is a most useful figure in making this thought clear and its truth apparent, to illustrate the case we are considering and to show what a resultant means.

Largely, character is a result of causes not itself, and for their effect, and for character, so far as it is a result of these causes only, justice can hold no soul responsible. All the original God-given qualities of the human spirit have not, however, been considered. Among these original, fundamental, God-given qualities, is the spontaneous knowledge of right and wrong, of good and evil, and of the obligation and power to adhere to and loyally follow the right and the good, and to shun, resist, and cultivate a hatred of the opposite qualities.

Of course the degree of strength of character that can originally be brought to bear for this purpose is a part of

the soul's original endowment, and some by no fault of their own are very weak. Yet our judgment of ourselves and of each other, as well as all human justice, is founded upon the conviction that there is inherent in each soul power enough to set its face in the right direction, to turn the algebraic sum of its impulses, be that sum great or small, in the right way. And the effort to do so persisted in, like any other persistent effort, soon becomes a habit that will help and give increasing velocity and momentum to the soul's progress toward goodness, and increase its strength to do right.

We have spoken of God-given qualities of the human spirit. Having found spirit and found God through fact and reason, we may reasonably assume that qualities which are common to all are such in a special sense.

In our judgments of the character and conduct of others there is one fundamental difficulty that may possibly lead to error or even to injustice in some degree, in spite of our utmost care to avoid error and injustice. That difficulty is that it is impossible to understand or judge of the character and motives of others except by interpreting their conduct by our own consciousness.

Remembering this, we will go on in our quest of truth. If the seemings to us fail to coincide with the seemings to the reader, no effort of ours could persuade him to agree with us; if, on the contrary, our judgments coincide with those of the reader, he will by that fact be sure of their correctness, and the foundation of his confidence will be strengthened.

This, then, we see: as each new soul grows, gains in strength and understanding, and puts forth its varied activities in life it engages in a warfare.

With the earliest consciousness of the little one comes

the discovery that in some things it finds pleasure, in others it finds displeasure; either spiritual displeasure or physical pain. It necessarily is drawn to the pleasurable and repelled by its opposite. The love of its mother gives it pleasure and soon awakens in some degree a like feeling in response. This pleasure never in all the future finds any condemnation coming to the understanding to stamp it wrong; and as the child increases in understanding it finds the principle of love extending to others, and it learns to take pleasure in their well-being and to sympathize with their suffering. This ever comes to the understanding bearing its own credentials as good.

There are other things, however, in which pleasure is found. The toys and playthings with which the child's young understanding and imagination find occupation soon awaken the consciousness of proprietorship, and it wishes to possess more and more without limit. This brings its desires in conflict with the rights of others, and also in conflict with the limitations of necessity and their gratification is incomplete.

The resistance which these desires meet tends to excite anger, and anger carries with it a sting of unhappiness. The services which love and the needs of the child prompt others to render it soon awaken in it a pleasure derived from calling them forth. The babe often throws its playthings on the floor, seemingly just to see its attendants pick them up. It derives pleasure from the attention it receives, and soon becomes impatient when its attendant reads or attends to other things than itself. From these sources a love of power and dominion over others arises which necessarily encounters resistance. Resistance, again, has a tendency to excite anger, and anger carries with it its sting of unhappiness, which

is added to the unhappiness of desires unsatisfied. The displeasure of others is also necessarily incurred as these desires and passions are yielded to, and this displeasure again brings to its object unhappiness, which it is apt to resent in anger.

Anger is in itself a painful passion, but added to its pain is a sting which the child, as its reason grows strong in future years, may learn to recognize as the consciousness of disapproval of self; the self-evident stamp of evil. These seem to be in the child the beginnings of evil, all arising out of the tendency of selfishness to overleap its proper bounds.

An appetite strong in the normally constituted child is the desire for knowledge. The young understanding is full of questions reaching out to this, and that, and everything which it perceives, and seeking to know their nature and their meaning.

This is the appetite of the young soul for truth. By gratifying this it grows in strength and power. This desire does not come in conflict with the rights of others, and as it is gratified the border land of truth beyond the already known ever widens as it recedes, and the imperfectly known and misunderstood is ever receiving corrections, as new, and earnest, and honest effort is made by the ever-growing soul to attain it. This appetite, and the effort to gratify it, always bears the self-evident stamp of good. The soul meets self-approbation, and never its opposite, as it engages in the search for the truth which it loves, which it sees spreading to infinity before it and promising an occupation for eternity. And the approbation which it accords itself it accords to others also who engage in the like pursuit.

As the child grows older, diverging ways open before it everywhere. A thousand things done by its associates

at home or in school it is prompted to imitate and vary on its own account.

When victimized by the petty injustices of childhood it resents them, and is prompted to retaliate, or in some cases it is grieved and indignant, while it scorns to do the like itself; but in the resentment or the indignation, whether it imitates the wrong or not, it manifests its feeling that there is wrong in the act and that it ought not to have been done, and its judgment that the wrong-doer was also aware of the obligation not to do it. The child is born with a moral sense native to it, as surely as it is born organized for the exercise of the bodily senses.

In the tales which childhood delights in, its sympathies are enlisted on the side of the good and its indignation goes out against the evil, the cruel, treacherous, and false, as surely as the magnet freely suspended ranges itself on the meridian.

The child not only knows the good instinctively, but its own personality being withdrawn, so that its native choice is not obscured by the things which pertain to its pleasures, it loves the good and hates the evil always.

Where moral qualities pertain to its own conduct the child has the choice, and exercises it very often, of following the good at the sacrifice of some wished-for pleasure, or seeking that pleasure at the expense of doing the wrong which its native sense condemns.

Certain acts and modes of conduct, in which pleasure is felt or anticipated, are in opposition to the wishes of parents or teachers; and since their approval, as well as the pleasure anticipated from what violates their wishes, is desired, the choice is presented to the young understanding either to refrain from the course it desires to follow, and thus win the desired approval, adopt that course, and attempt to conceal or deny the fact, or, adopt-

ing it, to brave the displeasure of parents and teachers. Most children as they grow up try more or less all these courses, but the third least frequently. The first course, if followed, is rewarded by the self-approval that always follows right action, in addition to the approval of others, which was desired beforehand. The second, if the deception is successful, wins for a time the approval of those deceived, but is followed by the sting of self-disapprobation stamping it wrong—a sting which loses its poignancy, however, if deception becomes habitual, and is replaced by a sort of self-gratification at the notion of one's cunning and skill in deceit. This is wickedness of character not infrequently developed in the young. If, as is most often the case, the conduct disapproved of and habitually concealed is in itself vicious, then that has grown into a habit, together with the habit of deception or dishonesty, and the character is marred with double force on two sides at once. Yet, no matter how deeply rooted these habits may have become, no matter how blunted the conscience-sting of self-accusation may be, nor how its place may be usurped by the conceit of cunning and the gratification of vice, they are always known to be wrong, the self-disapproval is felt though it may have ceased to be painful, as is shown by the effort to conceal the truth and to appear what one is not.

The third course is honest, and, therefore, better than the second, but it is open rebellion, to be followed by an immediate conflict involving unpleasant consequences, and, therefore, except by children of unusual strength of character, not often followed.

Soon moral qualities in lines of thought and imagination are felt. Thought concerning things that are good, thought reaching out to understand the truths of nature, and imagination picturing and delighting in what is

beautiful and clean—these are felt to be wholesome and good ; even the young child knows this ; but thoughts of deeds of wickedness when not associated with a horror of them, imaginations that picture and associate the mind with the evil, or that revel in the unclean—these are evil, and tend to bear fruit in character and conduct similar to the imaginings which have become habitual. The young child has a native sense by which some thoughts are perceived to be unclean as soon as they are presented to the mind. This appears from the natural tendency of children to talk freely with parents and older friends of good and proper things, but to conceal from them the evil imaginings which are often indulged in and talked of among themselves. Unfortunately the importance of cultivating the pure and good in the mind and of shutting out and resisting the opposite is not usually taught the child as early or as strongly as it should be, and for this reason the characters of many receive an ineffaceable stain before such a thing is suspected.

When manhood is reached habits and characters have been determined by the course which each one has followed mainly through his voluntary choice, and a separation has taken place.

Some have followed in the main the good. Though they may have yielded to the evil frequently they have nevertheless loved the good, and have kept up the fight in its favor with strength ever increasing on the side of their choice. These, if active in mind and diligent in pursuit of truth, are now fitted for the world's highest work, for its places of trust and responsibility. They are, by a distinction that has in it nothing artificial, the world's best society ; and, as in all cases, their character is stamped on their person. Their bodies may possibly be deformed and their features irregular, but with

good habits, intelligent and active minds, and truthful, honest characters, seeking ever to be what they wish to seem, and never to seem what really they are not, nobility of soul shines through every feature and manifests itself in their presence everywhere. Yet none but those whose characters are akin to their own, whose souls have grown into sympathy and similarity with them, are able to perceive, understand, and appreciate this fact.

Others of active intelligence have gained in knowledge equally with the first class; but loving the rewards of goodness rather than the good itself, their care has been to keep up appearances. Knowing the impossibility of keeping habitual conduct concealed, their course toward others is right in the main. They are ruled, however, by hope of rewards and fear of consequences, not by principles; they take pleasure in what is evil in their thoughts, and when, according to their judgment, their acts will not become known to those whose respect would be forfeited thereby, they take pleasure in evil acts also.

A favorite motto with such is, "Honesty is the best policy;" but it is policy and not honesty that guides their conduct. Exactly reversing the effort of the preceding class, they are seeking ever to seem what they are not, and never to be what they wish to seem. They are fundamentally dishonest, and dishonesty is the principal factor of most wickedness. Such as they are not aware of the fact, but the insincerity of their characters is more or less manifested in their features and behavior also. It is the task of their lifetime to train the features to conceal the thoughts and emotions under them, and to a degree their effort is successful; but the outshining frankness of truly honest character, the very mobility of expression with which the features of the truly sincere are transparent, is thereby lacking and cannot be counter-

feited, and in their failure to simulate this successfully their true selves are in some degree apparent. These, however, take rank in life quite as high, and act their part with as much ability and success, as the first class, though in their ranks, mostly, a certain class of crimes, as embezzlements and breaches of trust, are committed.

Others from hereditary weakness, unfortunate circumstances, or other causes, have failed to cultivate the appetite for knowledge and truth as it should be cultivated, and that appetite has lost its keenness.

Their minds, insufficiently fed, have become puny starvelings. They have not acquired power to think very strongly ; their thoughts, like their dreams, wander unguided, as they are led by circumstances and not by intelligent choice. These are fitted for many of life's occupations, but not for the highest places to which men are called. Every shade of moral character is found among people of this as of every other degree of intellectual culture and ability, and that character is quite as plainly shown in the features and presence of these as of the classes before mentioned. Their power for good or evil is less, but their goodness or wickedness does not vary with their intellectual culture and ability.

Another class must be considered, which, while it contains representatives of every degree of intellectual ability, is yet drawn mainly from the uncultivated.

These are the habitually vicious, living evil lives seemingly from choice. They have acquired vicious tastes and evil habits. They have yielded to evil promptings until habit has strengthened the evil and rendered the good powerless with them. The self-reproach with which evil conduct is originally accompanied, having been habitually disregarded, has lost its

power to trouble them. Evil lives having become habitual, their tastes are fixed thereby, and they now take pleasure in evil, while everything that is pure and good has become to them distasteful. They spend their lives in disgraceful resorts and habits of vice, and they easily and naturally drift into crime.

Some are born to such conditions in the slums of cities, and never rise out of them. What ability or opportunity in life is ever given them to do so, or how in the great hereafter it is ever to be made right with such, we do not know; but many sink to this condition whose opportunities are equal to those of others, who rise to a very different life. These, too, bear the mark of their character and life in their features and persons, and people of a healthy moral character are instinctively repelled by such, and shun their society as they would shun the lives they lead. The tendency to evil is a tendency to make monsters of men, and in these this tendency bears fruit. They live as monsters—the monster within them moulds their person in a degree into its likeness, and monsters they die before their full time.

In this outline sketch of human life it has been our wish to study man himself, not his surroundings or his possessions.

It is too much the fashion to measure the degree of success of a man's life by what he acquires, by the wealth he has heaped up; but this is a most mischievous and pitiable mistake. The wealth a man acquires or possesses is in no sense the man, and in no sense does it measure him. It is won by the good and by the bad; quite as often by the bad as by the good. The success or failure of a man's efforts to acquire it is quite as much dependent on circumstances not under his control as on

his own efforts. When won it gives him power which may be used according to the will of its owner, hence it is right and proper that wealth should be sought within bounds as a means to effect good and proper ends; but when its acquisition is made the purpose of life, this purpose becomes an immeasurable evil. The man who makes this his purpose in life is tempted to wrong others in carrying it out. He forgets the good for which he ought to live; his purpose in itself is selfishness carried beyond its uses, which, as we have seen, is the origin of evil in man. And as a purpose and object of life it is contemptible, having no continuance beyond the death of the body, while the man himself is then but entering his life.

In living with such an object, man misses the purpose of his being here, and really does himself an injury that eternity cannot undo.

There are two proper standards by which the success of a man's life may be estimated. One is by what he is, the other by what he does—by the influence of his life on the world. And, when measured by the latter standard, of those who have left the mark of their influence on the world, it is surprising how few have been men of wealth; or of those who may have had wealth, how little is known of it, and how little their influence on the world has depended on its possession. It would seem as if the influence and power which is derived from wealth, like its possession, has no hereafter.

Right character, honesty, love and devotion to what is good and true—these pertain to the man himself; and to such character all rightly tuned souls instinctively feel that happiness and well-being should attach, that they are merited, and that justice demands them as its reward.

The man whose soul is not distorted with evil loves right

character and knows that it merits happiness and the approval of all the good, and this without regard to its power. Happiness does not in this life attach to rightness of character in such a manner and degree as to satisfy justice, but we can find a good reason why this must be so; and now that we know this life to be but a preparatory school before the real life begins, we need not be troubled at this fact.

The man that loves and follows the good is living a successful life according to the first standard by which the success of life is rightly measured—successful in being worthy of happiness and respect, which justice will ultimately accord to him or justice is without power in the universe.

The second standard is a measure of power; but the power of a man, his genius and ability, is not mainly of his own winning, it depends largely on his hereditary endowment and the circumstances of his life.

Duty requires that such power as a man has shall be used for right purposes, and that duty being fulfilled, justice declares the merit equal of the strong and the weak.

We have recognized the moral character of men as the quality by which they are rightly to be judged, measured, and compared, in which their merit or lack of merit consists. This moral character consists, not of conduct, but of the tastes and distastes, likings and dislikes, loves and hatreds which are the motives that lie behind conduct. Added to this the energy and strength of will with which the man controls his conduct as determined by the choice to which these motives lead him, is an element of character very important in regard to its effectiveness in the world; and so far as this strength is in his power to determine, very important in regard to merit.

Right character consists in the love of what is good. The quality of goodness pertains to the man in the degree to which that quality is loved, but to the extent to which his loves and motives centre in himself he misses the good. His loves must reach out of himself for their objects, or they are evil.

The qualities of good and evil are real. They are recognized instantly and with certainty by all unspoiled humanity from childhood through life. The obligation to conform to the good is felt as universally as the quality of goodness is perceived.

To the degree in which the quality of goodness is perceived it is loved.

This we believe to be universally true. There are, as we have seen, other desires and other loves which come in conflict with the good, and as these are yielded to or entertained, the perception of goodness and its beauty and loveliness is dimmed, and the love which the perception of these qualities necessarily inspires grows cold. When the good is no longer perceived to be good, that love vanishes.

On the contrary, when the obligation to follow the good, which is felt from the beginning, is obeyed, the perception of the moral quality grows clearer, and as that perception grows more vivid its beauty and loveliness grow more bright, and the soul that follows it glows with a love for it more and more intense.

As manhood is reached there is a tendency to idealize those in whom the qualities of goodness are most clearly perceived. The beauty of these qualities seems to concentrate and glow about the person in whom they are seen, and the appreciation of their excellence grows in the soul until it is dazzled by their glory and worth, and their light makes the earth and all things radiant. He

who so loves it knew before that all happiness ought to attach to goodness; now he knows that goodness is in itself desirable above all things for its own sake, and he would follow it, if need be, at the sacrifice of all other joys. His soul sees all the qualities that are lovely, shining to him with a perfection far above his attainments or hopes, measured only by his ability to conceive of excellence.

Then all his thoughts and all his acts have reference to his beloved ideal. It takes entire possession of him. There is no other good to him but to do all things in his power to harmonize himself with and, so far as he can, attain the excellence of character which he sees, or imagines, and loves in his ideal, and whether seen or imagined it is real to him. But, like the rainbow, that excellence is ever out of his reach, always hopelessly unattainable but ever leading him to better things. In its light all earthly goods—wealth, honor, power, and all that could pertain to them—grow worthless and dull, and are despised, while he knows, with a conscious certainty, that his good, which he loves and follows, is forever good, and the love of it could fill him forever with radiant happiness and ineffable joy.

While this light is upon him he walks among his fellow-men as if he did not see them; the things that engage their attention have no interest for him; he is living as if in another world, and in this he is for the time of no use. In the light of such an experience, however, he will evermore know something of the blessedness which the human soul is capable of receiving, but which, without it, he never could have guessed.

At the same time, if a fellow human being is the mirror from which all this heavenly light is reflected to him, he is tortured by the fact that his ideal is beyond his

reach, and that he cannot win the love which his soul craves in response to his own, that he cannot even hope to do so. If it were not so, if the embodiment of his ideal were attainable, and the longed-for response could be won, the ideal would then be destroyed, the mirror broken. The light which was so beautiful beyond all things in advance of him, like the rainbow, when it is reached would disappear. Inaccessibility and unattainability are a necessary element in such an experience, but in them the soul tastes a bitterness of woe, a horror of darkness, infinite and eternal, as it believes, which can be compared only to the brightness and glory and heavenly joy which the same experience makes known. In this experience, which is spiritual, though coming to one in the material body, as in the natural world, heights are measured by depths, lights by shadows, joy by anguish, good by evil.

Nothing is perceived except by contrast with its opposite, nor can we conceive how it possibly could be otherwise. This is one reason why the existence of evil is necessary in a universe that is ruled by good.

In the light of an experience like this, while the good seems beautiful and to be desired before all things, every taint of moral evil becomes unutterably loathsome. Such an experience saves from sin and the love of it, builds a man up and makes him steadfast in the good. This is the value of the love and pursuit of an ideal.

Some have found such an ideal in Christ, as is shown by many of the hymns in use, and by expressions current in religious phraseology. As usually employed these expressions are extravagant language, but they must have had their origin in emotions of which they are the natural expression. Happy are they who can find such an ideal there, for in that case the bitterness of the experience is

absent and the brightness of the good finds its counterfoil in the evil of the world. Some cannot conceive their ideal except in a person seen, and to these, if they are true to God's truth, pure with His purity, loving the good and following it faithfully, God can hold a mirror before the eyes of their soul which shall reflect to them His beauty and glory. "The pure in heart shall see God."

Here we may notice the difficulty which one experiences in making thoughts understood where those to whom he would convey them cannot draw from their own experience the like.

The soul knows no other name for such an experience as this than love; yet the soul that has felt such knows that the one element which many regard as essential, indeed the chief constituent of love—namely, sexual desire, is not only not present in it, but is absolutely incompatible with such love, and repugnant to the soul that feels it. When that is present the love is absent. Let it not be thought that we are speaking here of that love on which marriages are usually and happily founded. There is a love that is human, and there is a love that is superhuman. We are here considering the latter—a love which, having its proper object recognized, would literally fulfil the commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and we have no conviction deeper than that such a love as this can never rest finally without disappointment and destruction in any other object than God. What, indeed, best represents God to us children of the earth but our brightest ideal of all excellence, personified in all its appropriate beauty and harmony? It is to such an idealization of excellence only that such a love can be given

and such a love is the fulfilment of the law. Human loves find their object in persons who have many faults known and recognized, but such a love as this can go out only to one that is, or seems, wholly, brightly, and superlatively good. Most people in this life never reach such an experience as this, nor anything that can well be compared to it. The world may not think such an experience quite sane. Measured by the plane of the world's life and pursuits it is not, for a man, while living in such a state of soul, is oblivious to the world and what the world cares for, except in a secondary way as he can use it in his soul-absorbing struggle to approximate his ideal. While in this experience he is not fitted for the world, but if he is true and brave, carrying himself soberly in the light, and enduring to the uttermost in the darkness that follows it, gradually the experience will be removed from him.

The brightness will grow dim, the shadows will fade, the heights and the depths will be levelled and filled in the distance, but the memory of it will remain. Sure with a certainty, the strongest he can know, that the glory of the love which he feels slipping from his possession is a good far transcending any other that he ever may know, he will pray God to keep him in it forever, even though he must remain forever desolate, loving the heavenly light and glory from the presence of which he is banished. He will pray God that it may be restored to him even under these conditions for long years after it is gone. Yet time will bring its healing. The memory will remain, but he will learn to know the meaning of the experience as he could not know it while it was present with him. Now there is room in him for the loves and the pleasures, the joys and the sorrows that properly pertain to life on earth; but he knows now that the ex-

cellence which he so loved was superhuman, that it was but reflected to him and not properly belonging to the one in whom it seemed personified. He knows that, since nothing could come to his soul which it was not so constituted as to be able to receive, he has realized something of what heavenly joy may be. He knows that for this life that joy has vanished before him like the water from Tantalus's thirsty lips, but that it belongs to another life, where he may enjoy it in its fulness forever. And what is possible to him is possible to others also. A great lesson has been taught him that will ever afterward shed its light on many things that otherwise must have remained in darkness.

Every fact that comes to the knowledge of man has truth behind it, which it is the function of reason to perceive and make known.

Unusual facts are messengers of truths not prominent in the knowledge of men.

In the last few pages we have reviewed much experience, some of it common and some of it unusual, but that only in degree, it being a continuation in the same line of what is common.

That in regard to the unusual we speak from experience, and that, therefore, what has been said is fact to be studied and not fancy to be set aside, of course we hardly need say. The experience thus related, like all things that have a beginning, must have a cause. If its cause were in its subject, then it can put in him nothing that was not there in some form before it. Though even if its cause were in its subject, it must have had a cause that put it there; and what is universally found in man can come from no other source than the cause and creator of man himself, which is God. In this case, however, it is part of the experience that its subject tries to retain it

and is not able. He desires above all things to restore it, and cannot do so in the slightest degree.

This goes to indicate that its origin is not in its subject, certainly not under the control of his will. But the most marked feature of the experience we are studying is, that it conveys to man knowledge of things of which without it he was ignorant, and leads his thought and his soul to heights and excellences not only beyond his reach, but beyond the possibilities of his imagination to conceive without it. Hence its cause is not in its subject, and, it being a bright vision of superhuman good, its cause can be no other than the source of that good, which is God. Again, the perception of the exceeding worth and excellence of that good, being limited only by the capacity of the soul to perceive it, which capacity is itself given and not inherent in man, that excellence as perceived can by no possibility exceed in any respect the excellence of its cause. It cannot equal it. Hence, *God is good and lovely, and the knowledge of Him, and conformity to His character, and His love and approval, are desirable beyond any conception of the fact that He has ever given to a weak and imperfect man,* no matter how much that man may have been changed from his common and normal state of mind as fitted for the earth and the duties of earthly life in order to receive it.

But of man himself what does all this teach us? We have traced his history from his origin in a material body, which God alone could have built. We have seen him placed in varied circumstances as to surroundings and possessions, but in regard to man himself we have found differences of three kinds only: 1. Differences in character. 2. Differences in intelligence. 3. Differences in

power. Really these three classes are but two, since intelligence itself is a form of power.

We have seen that man is a growing spirit, forming character, and cultivating with more or less diligence his intelligence and his power. We have seen that character consists in the tastes and distastes, likes and dislikes, loves and hatreds that form the motives of conduct, and not in conduct itself. We have seen also that man is at all times a resultant of all his past. This is true in regard to character, intelligence, and power, but especially in regard to character. We have seen that merit and demerit pertain to character; that right character consists in the love of what is good and the abhorrence of its opposite; that to the enlightened understanding the good is for its own sake desirable above all things, at any cost; that to love and follow it ennobles, beautifies, and builds up the human spirit, and that to love and follow what is not good is destructive to man body and spirit; that it tends to make him an object of loathing to all healthy souls, and that, while it disfigures him both in body and spirit, it also shortens his bodily life.

We cannot fail to recognize also that what an intelligent agent knowingly does is done for a purpose. And, as we have seen that each individual human being is necessarily the creation of an intelligent agent by special act, which agent can be no other than God, the life of man is given for a purpose.

But that the purpose of life should be accomplished and passed, while the life itself is but just begun, is absurd; and since man is a spirit whose life here is to continue into life under other conditions, that purpose must be found pertaining to the man himself, and not in the temporary conditions pertaining to his life in the body. But when the things that necessarily pertain to the pres-

ent life only are removed the spirit alone is left, and in spirit differences of character, intelligence, and power only are found.

From all these considerations the conclusion is evident that *to produce right character and to equip it with intelligence and power is the true purpose of life.*

This purpose is also seen to be a sufficient reason and justification for itself and for all the conditions necessary or best adapted to promote it.

CHAPTER IV.

THE PROBLEM OF EVIL.

We have made ourselves certain that there is a God who has created us.

Recognizing His power and His intelligence in the creation of living forms and the conduct of the processes of life, and seeing the necessity of a like cause to account for all other processes going on in the order of the universe, we reasonably conclude also that He has made, rules, cares for, and sustains the universe, in every part, at all times. He has made man what he is, and has given him such faculties of perception and understanding as he possesses.

From the nature and history of the human understanding, and from what has been brought to our own consciousness, we have become certain, too, that God is good beyond our power to realize that fact, and that all evil is therefore loathsome to Him, and in every respect opposed to His nature. Hence in regard to God we have a right to reason from what ought to be to what is, to assume that if God ought to do anything, that thing He does; and if He ought not to do anything, that thing He will not do.

Our range of mental vision is limited; distant consequences fade and vanish in the sight of our understanding like distant objects in visual perspective; we lose sight of the necessary consequences that must follow if things were ordered as we would wish they

were; hence, much that exists in the universe by God's permission and according to His order, that seems to us evil, we would wish were otherwise. It *is* evil, hateful alike to God and man so long as man's soul is tuned in harmony with God and the good, but it is necessary to the good, and it can be shown to be so. Let it not be supposed that what seems evil in man's sight is good in the sight of God. If this be assumed, our thought is instantly turned into confusion and our language loses its meaning. No! What is in man comes from God, who made him; hence, man's good must be God's good, and man's evil God's evil, the same in kind and quality, differing only in the degree in which their qualities are perceived.

How, then, shall the existence and the power of evil in the universe be reconciled with the absolute rule of a God who is wholly good, who created that universe and who loathes the evil that is in it?

In the purpose of life, as ascertained in our last chapter, which purpose is a complete justification of itself and of all the conditions necessary or best adapted to promote it, we have a key to the problem, a key that solves it perfectly and satisfactorily.

The existence of a spiritual person—and there is no other kind of person—having character, intelligence, and power, implies the necessity of freedom to that person to act according to his own will, self-originated, of his own choice. If such a person have not such freedom, then he does not of himself have either character or power, he does not act but is only acted upon, and neither merit nor blame attaches to him for what is done through him but not by him. He is then as a tool, an inanimate thing. Moral freedom, without which moral character could not exist, implies the privilege of following the

good or not according to choice, and that there should be conflicting motives balancing each other between which the person is free to choose. But not to follow the good is to follow the evil; and that motives to the evil must exist, and with power sufficient to balance those that move one to the good, implies not only the necessity of the existence of the evil, but of its existence with great power.

Is it thought that God, being almighty, might have ordered the universe otherwise and yet have developed character as well? But even omnipotence cannot be self-contradictory, and God Himself could not have so ordered the universe that man should have moral freedom and yet that the good alone should be possible to him. But he might, perhaps, it will be thought, have left him freedom among different goods while yet he was excluded from the evil; yes, but that would have excluded him from *moral* freedom, hence from moral character, and from the dignity and nobility and merit which pertain to it. If man were excluded from the evil he would thereby be excluded from the good.

Again, the purpose of life is to equip character with intelligence. But intelligence can find no object in uniformity, can know nothing except in contrast with its opposite. Height could not exist without depth. We could not be aware of the existence, even, of light if there were no shade, no variation in its intensity, and good itself would be meaningless to us if evil were not known.

Such is the nature of intelligence in man that nothing can be known without a corresponding knowledge of its opposite, nor can we conceive how it could be otherwise. That which does not exist cannot be known. Hence the existence of intelligence itself, having a knowledge of

good, demands the existence of evil, and that evil should lack none of its hateful qualities, that it should be hideous, loathsome and destructive, in a universe created and ruled by a God who is wholly good.

In this respect, too, we have a right to infer that what is true of the intelligence of man is also true of that of God. Since the intelligence of man is derived from and created by God, the difference between His intelligence and that of man is a difference of degree not of kind. The greater the degree in which man perceives the quality of goodness, the more vivid his perception of the opposite quality; hence no increase of degree in intelligence could change this necessity, and God Himself must know evil if He knows good.

Again, the purpose of life is to equip character with power. But power implies resistance. Physical power is developed by the resistance of material substances upon which it acts, and that resistance is equal to the power exerted. Without resistance it could not manifest itself, and it is only by repeated exercise against resistance that physical strength is developed. We are equally conscious that moral power is developed in a similar way. Resistance to a motive tending to lead a person into wrong conduct not only tests his moral strength but increases it, and to such exercise its growth is due.

Right character can resist and be in antagonism with only what is wrong; hence without the existence of wrong, moral power could not be exerted, could not even exist.

Thus it is seen that, in every phase of personal existence, dignity and worth, from infinity down to the vanishing point of moral character and responsibility, the existence of evil in the universe is necessary to the good, necessary to the existence of moral character, to its intelligence and to its power.

That evil exists and has power in the universe which God has made and governs, does not imply that God is responsible for the evil in such a way as to be tainted with it; for He has made it a first principle of the intelligence of man that evil is hateful, to be loathed, and shunned, and resisted; and what He has put into the intelligence of man must be in His own intelligence also. But the character that loathes, shuns, and resists the evil is to that extent not tainted with it.

The fountain may be judged by the stream, and the qualities of the unvitiated human spirit must be the same in kind but inferior in degree to those of the God who created it. Hence a moral opposite to be resisted is a necessary condition of moral power even with God Himself.

That those who follow the good and thereby develop right character and merit happiness should themselves feel the power and the pain of evil, is a necessity to their own growth in right character, intelligence, and power.

But since to the good contact with evil in any form is painful and moral evil is loathsome, it would never voluntarily be incurred, and the character of the spiritual person, with its intelligence and power, would, if it could choose its own conditions, remain forever undeveloped. Hence for the development of right character and its equipment with intelligence and power, it is necessary that it should be placed in a world where it will be in conflict with evil, and that evil should be given a considerable degree of power over the good.

The extent to which this affliction of the rightly disposed, by subjection to the evil, is best for each individual can never be known by the person so afflicted, but it is wisely left to the God who rules all things.

Hence the affliction of the well-disposed with evil is not

to be regarded as a punishment, nor as an evidence of neglect on the part of a good God, nor as an indication that evil is in any degree master in the universe, but as a matter of discipline, necessary to the best good of the person afflicted, even though that affliction should go to the extent of removing him painfully to another world.

The converse fact that those who yield to, follow, and conform themselves with the evil, and thereby develop bad character, prosper in their undertakings quite as well as or better than those who follow and conform themselves to the good, is not to be taken as an evidence that injustice rules, and that justice is without power in the universe, but rather as a necessary feature of a world designed as a school in which to develop character, and in which for that purpose good and evil must have balanced powers, and in which good persons must themselves, for the development of their own characters, necessarily be subject in many respects to the power of evil.

What is this evil? Whence does it arise? Our study will be more complete and satisfactory if, as well as we can, we make an analysis of it, though we cannot hope to make that analysis perfect. The variations of final form which evil assumes are numberless, and the enormity of its development is limitless, but its roots are few, and, so far as they are positive qualities, in their place, under proper restraints, they are not evil. The following, we think, will classify according to origin very nearly, if not quite, all its forms:

1. Selfishness, giving rise to desire
   for possessions regardless of others;
   for dominion over others;
   for pleasure at the cost of others.

These give rise to all kinds of aggressions, encroach-

ments, and crimes, from the most trivial fraud for profit to the wickedest and most gigantic wars that the world has known. They also give rise to secondary appetites, tastes, and passions, so monstrous as to seem insane, such as the miser's greed for money, which leads him to forego the benefits for which he might reasonably desire it, and live in want that he may hoard it—his greed has thus overgrown and buried the more reasonable desire from which it sprang—and cruelty, a monstrous distortion of spirit, which causes one to take pleasure in the sight of pain, and even to inflict torment in order to enjoy that pleasure. This, perhaps the most hideously abnormal vice that man can acquire, we believe to be an outgrowth of familiarity with suffering inflicted, though distasteful, in order to gratify the selfish desires for gain and dominion. Happily in our age and nation this vice in any strongly marked degree is rare.

2. The emotions, which, if not properly restrained and guided, give rise to vices of temper which need not be specified.

3. The physical appetites, some of them largely artificial, which, if indulged without control, give rise to all physical vices. These vices attack primarily the persons that acquire and indulge them, and they are destructive to their victims in body, character, intelligence, and power. They also defile the surroundings of those who indulge them, and thus inflict evil on the innocent. These three—selfishness, emotion, and appetite—we believe to be all the positive roots of evil originally and normally implanted in human nature; and these in their uses are not evil, being necessary to the existence and development of the human race. These, though differing totally in their nature, are positive in that they are liable to give rise to moral deformity by their excess.

Throughout this treatise we have used the word selfishness to signify those desires and impulses which prompt every normally constituted person to seek his own welfare, and pleasure, and advancement. The word is commonly used to signify such an excessive or perverted growth of these desires and impulses as leads to the disregard of the rights, and pleasures, and welfare of others. Used in the latter sense, selfishness is evil in itself; but in this sense it is a name for a perversion and excessive development only, of a principle which normally and necessarily exists in all, while the principle itself is left unnamed. This sense of the word is colloquially correct enough, but it is not precise enough for philosophical use.

By positive roots of evil, in this discussion, we mean qualities or faculties which have real existence in man as normally constituted, which are liable to give rise to evil by perversion or excessive development. Evil in the character of a man having in this sense a positive root is naturally referred to as a quality in excess, as, "He is too much devoted to his own interests," "He is of too quick and violent temper," or "He is too much under the control of his appetites." Evil having what is here characterized as a negative root, on the contrary, is naturally referred to as a lack, a distortion of character by the deficiency of some quality needed to make a man what he should be. The negative roots of evil are:

1. Lack of love for others, from which arises failure to properly control the selfish desires.

2. Lack of love for the good, which should give a desire to shape our conduct in harmony with all that is good, and pure, and beautiful. From this lack arises failure to control the emotions and appetites, and thence the origin of moral and physical vices.

3. Lack of love for truth. This allows lying and every form of deceit to be practised. These in turn become the instrument and the disguise of nearly every form of moral evil. This constitutes dishonesty, as we use the term, and it is the soil in which all moral evil is propagated and grows into enormity. In the open light of truth all moral evil would shrivel and die, as the mildew and fungi, generated in dampness and darkness, would shrivel and die in the glare of the summer sunlight.

4. Lack of knowledge. This has given rise to many and grievous evils, and it has not yet lost its power; but so far as the evil originating from this root is uncontaminated from others, it is not *moral* evil.

Perhaps the worst evils springing out of this root that the world has known are those arising from intolerance of opinion and the desire to coerce thought and belief—offences of which many honest and well-meaning men have been guilty.

The negative roots of evil are the reverse of the positive roots of good, all of which are originally and normally implanted in human nature, together with the knowledge of the obligation to cultivate them. So that the only responsibility that could be charged against God for moral evil is that, after enlightening him as to his duty, He has not interfered with man's freedom to cultivate and use, or not, the good and useful faculties which He has planted in him.

From this view of the matter it is again clear that God could not have excluded man from the evil without depriving him of freedom, and so of character, intelligence, and power.

Evil is disorder in the universe, disorder tending to destruction, disorder which merits penalty, as the uni-

versal conviction of mankind testifies. And since order rules in the universe, and ever must rule, evil, which is at war with order, carries in itself the penalty of being forever in conflict with and forever under restraint by the power that rules; a conflict and restraint that must be forever painful to the votaries of evil; and this penalty is forever necessary and just.

There are two phases of the penalty attached to evil conduct and character. The first is that evil character is of itself deformity of a most unhappy nature. And when a man puts into his life evil where he should have put in good, he adds that deformity to the sum total of his life, whose resultant he must be forevermore.

If he afterward forsakes the evil and lives for the good, he then adds goodness and beauty to his character, which is himself; the evil which he has put into his life will bear a less and less proportion to the whole, and as a person he may and will become good; not so good, however, as if he had never put evil into his life, and through all eternity he never can be. Since during a greater or less portion of his time for development his progress has been in the wrong direction and his growth has been into deformity, he has made a double loss. If he had simply failed to make progress in right character, intelligence, and power, he would have lost what eternity could never make up to him; how doubly, then, has he lost when he not only failed to make progress, but actually retrograded and built deformity into his being

One's peace and, in a great measure, his happiness, depends on his harmony with his surroundings. But in the world where good and evil are mingled they are and ever must be at war. One cannot harmonize himself with both. If his effort is to harmonize his life with

what is good, then he is at war with the evil, and the character he is building is good. If, seeking peace and favor from what often seem to be the powers which have at disposal most of earth's benefits, he conducts himself in such a manner as to harmonize his life with what is evil, then he is at war with the good, and is building bad character. And if he shall ever in all eternity turn himself to the good that character will stand in his way and be wrought into his being, not as loss only, but as deformity and weakness. The longer and more active his service of evil, the greater, more hideous, and more unhappy that deformity and weakness must be. This is eternal punishment for sin, and there is no escape from it.

Is there, then, no forgiveness?

Yes. And that instantly and freely. If a man is at peace with evil he is at war with good, and therefore at war with God. If he is at war with evil he is at peace with good, and, therefore, at peace with God, and this without regard to the man's previous life or the deformities and weaknesses that he may have built into himself in that life. This is forgiveness, and it stands ready and waiting for any man or any spirit, the moment that spirit will make peace with God and the good.

God has put it into the soul of man to know that though wickedness merits condemnation, and punishment, and forcible restraint, yet the indignation, and hostility, and unforgiveness which is justly due to the man who is wicked and intending wickedness should cease when the wickedness ceases—that is, as soon as his intent and his effort is right.

Though a man may have been wantonly injured, so soon as he knows that the one who inflicted this injury upon him is heartily sorry for having done so, earnestly

desirous to do all in his power to make amends for the wrong he has done, and thoroughly determined never again to do the like, now hating such wrongs, the man is less than human who would not then forgive the one who had wronged him, and would not, heart and hand, do all in his power to help the poor wrongdoer in his new and better life.

Any excusable hesitancy on the part of the injured man to assume relations of peace and friendship in such a case with the one who had injured him, would be due to a justifiable doubt as to the genuineness of his repentance and desire to do right. This among men justifies a testing time of waiting, but with God there can be no doubt.

If, being convinced that the man who had wronged him had really forsaken wrongdoing and was now trying his best to do right and serve the good, the man who was injured now refuses to forgive the wrongdoer, and follows him with hatred, seeking to inflict injury on him in retaliation for what he himself suffered, the wickedness is now reversed. The man who will not forgive has himself become the wrongdoer, the monster with evil intent in his heart, while the repentant one, who is doing all in his power for the right, merits sympathy and approval.

Man knows this to be true for the same reason that he knows right and wrong from the beginning, because God has put that knowledge into the human understanding.

If human laws against crime do not make provision for this principle, nor seem to accord with it, it is because genuine reform cannot be anticipated or recognized, and because any legal provisions for the setting aside of penalties in such cases would be taken advantage of by criminals who are not repentant; the law would lose

much of its power to restrain crime, and society would not be protected. The penalties of human law must have their sanction in society's right of self-defence, not in the merits and demerits of abstract justice, which are necessarily beyond the reach of human knowledge.

If, then, it would be wrong for man to refuse forgiveness to the wrongdoer who is genuinely repentant, we may be sure that God will not be guilty of that wrong; but the man who, by previous harmony with and service of what is evil, has wrought deformity, and weakness, and foolishness into his being, and is now trying to conform to and harmonize himself with what is good, has the pitying love of God and all good spirits to help him in his new service, and to do all that can be done to help him to grow out of the deformities which evil has wrought into him. The man may be warped by the service of evil into a monstrosity. The marks of evil conformed to and not resisted may have become his very features; but if that man ceases to serve evil, and makes war upon it, giving his allegiance and his services to what is good, he is changed, and is evil no longer.

And this change is in man's power; he can guide his conduct according to his knowledge, even though that knowledge requires that he should act in opposition to his tastes and desires, and his pernicious evil loves, just as men can and do swallow medicines which their taste rebels against in the conviction that they will be benefited thereby. If, according to his knowledge of the good, the man who has followed evil until his tastes and desires crave the evil, does this, the old loves will lose their power and new and better ones will arise to help him.

CHAPTER V.

DESTINY.

Our study has led naturally to the question, What is to be the result of all this?

Does the great hereafter hold in store eternal hope of happiness and good for every soul, or only for some?

This question must be considered, but an essential element involved in the answer seems to be indeterminate.

This much we have a right to consider established: God is good; and since God is good He will not close the way that would lead any spirit to the good either here or hereafter. The privilege must ever be open to every spirit to ally itself with the good if it chooses to do so, and with goodness, and harmony with order, peace and happiness must follow. So long as there is a lingering remnant of love for the good in any soul, God must stand ready to help and cherish and cultivate that love, to lend His encouragement and help to the soul to follow it. He will never extinguish what is good and leave the evil in any spirit. If God did this He would not be good. And no matter how deformed, disfigured, disgraced, and crippled by service of evil, there must be eternal hope for every spirit that wishes to be better.

Will every spirit wish to be better? The whole question of eternal destiny turns on the answer to this question, and we are incompetent to answer it.

To us it seems a necessity of every intelligence that right should be preferred to wrong, and good to evil.

There is much in the lives of those who seem to follow wickedness from choice that is beyond our comprehension, but, so far as we are able to judge, there always remains the fundamental preference of good rather than evil, no matter how that preference may be buried by the growth of evil habits and evil loves over it and about it.

If this, our judgment, is correct, if this preference of good to evil is a fundamental, essential, necessary element of the human spirit, of the man himself, then, while we have found eternal punishment for every sin, we have also found eternal hope for every soul. If, as some maintain, those who follow the evil come to prefer the evil to the good fundamentally, of free choice, then we see no hope for such souls. Which of these two judgments of fact may be correct, each reader is as competent to decide as the writer. None of us can judge the motives of others except by interpreting their conduct by our own consciousness.

Let us think, if we can, what the result would be in the world if suddenly every one of its inhabitants could receive that spiritual sense, the possibility and power of which was considered in our first chapter, by which all secrets should become impossible, in the range of which spiritual character and habits should be form and features ; feelings and emotions, attitudes ; and thoughts and fancies, acts ; visible to all without possibility of concealment ; so that each one should see all others perfectly as they are, and should, at the same time, see himself as others see him ; so that neither distance nor intervening objects should be any obstacle to his perceptions. Grant earth's inhabitants at the same time perfect freedom to go where they chose, not even confining them to the planet, freedom from all the needs, the discomforts and

the liabilities to injury to which the body is subject, and take from them only the power which these gifts would necessarily remove—the power to destroy each other.

What a reassorting of society there would be!

How each one, aided by his new sense, would seek out the company of those whose thoughts agreed with his own, who loved what he loved, and hated what he hated!

What a shrinking away in shame there would be of those who had relied on appearances for the respect which they had claimed, but whose inmost selves were evil, now that their masks are removed!

How they would flee away from the presence of those who are better than they, while they would associate with others like themselves! Yet this, it seems to us, is what will probably happen to us all when the material form in which we have begun our existence is cast off.

That, says one, is not a pleasant thought. I would not want to go to heaven if that was to be the situation. Well, then, my friend, you would not go there; you would go where you felt most at home; but if that is the way it strikes you, you need the thought. Be sure that kind of a revelation is coming, and it is the privilege and the duty of each one of us so to live that such a revelation shall have no terrors for us. We ought to hate everything in us that we want to hide. There is nothing so despicable as a secret; and when one has made it a part of the alphabet of his thinking that every secret must be exposed in the open light to the sight of all, he will hate secrecy as few things are hated; secrecy in the cover of which things grow in his soul, the existence of which he is ashamed of, until they have crowded out the good, and disfigured, and degraded, and disgraced him. Then the secrecy must be dissolved, while the

shameful things that have grown under its cover remain to be seen of all. Then away with secrecy, and let us give all diligence to uprooting the evil things which it has sheltered.

In this world the body in a great measure conceals the spirit. We have seen in some degree how many evils spring from this, how much to be desired it is that we should make the realities that are in us correspond to the appearances that we wish to present, how good it is to have the appearances and the realities agree. But if this covering of the spiritual attitude and act were not possible, the good and the evil could not live in peace together for a day or an hour. The man with evil in his soul pays goodness the compliment of simulating it. The man who loathes the evil that the other entertains, though he may see through the counterfeit, lets him pass at his assumed value, concealing himself the thought which the detection of the counterfeit puts into him, and so the two do business together. If this mutual concealment were not possible each would be insulted by the other's presence, and they would fight. Hence, if the spiritual sense were given us, the enlarged freedom must accompany it or society would be at an end. As society is now constituted it would be at an end in any case.

Hence, again, in order that the world should be fitted for the development of character the bodily veil must be allowed the young and growing spirit. Freedom is necessary, and without that veil even freedom could not exist; the use we make of our freedom is what is all-important to us. This is a condition for the development of character in its early stages which we have reason to believe will not be afforded at any later stage of the spirit's existence, and this is another reason why the loss

of opportunities which life on earth affords may be irretrievably disastrous.

That there must, however, be provisions for the development of character in the hereafter we may be sure, since very few of us leave this life wholly good or wholly evil.

What is good in man, God, being good, must forever approve, and help, and bless, while the evil in him must ever be at war with God, subject to His disapproval, and bearing in itself its penalties. The evil must be cast out of the man, or the man, himself casting out all good impulses and desires from his being, must himself be cast out with the evil. He cannot continue forever partly evil and partly good; one principle or the other must conquer and rule in every spirit, receiving its undivided allegiance.

But of the new conditions for the growth of character, what must be the effect?

We have a right to assume that since God is good He has ordered these conditions to favor the good as much as is possible consistent with freedom. We have seen that freedom is the first necessity to the development of character here; but our freedom here is very limited, and its limitations, in the beginnings of character, are as necessary to its development as freedom itself. When we leave this life we have abundant reason to believe that we graduate into a larger freedom. That larger freedom, as we have just seen, would itself result in the voluntary assortment of spirits into societies, each of whose members would resemble all the others in quality.

Much of the evil that men allow to grow up in their souls is tolerated there because it is hidden; but this secrecy, we have a right to assume, will be removed, and

with its removal whatever of hatred there is in the soul for its own evil may naturally be turned into active hostility to it and effort toward its opposite good. But at the same time this removal of secrecy and increase of freedom must have resulted in the withdrawal of each spirit from the society of those not affected with the same evil.

Will this withdrawal offset the beneficial effect of the removal of secrecy and result in the reconciliation of each spirit with the evil that is in it? Will this depend on the degree of that evil, or will it depend wholly on the good qualities in each spirit which must necessarily be opposed to the evil? Largely, we think, on the latter. The probability is that the larger freedom will result in the determination of character in the direction of its choice with headlong speed.

The temptations which lead men into many evils here pertain to the body only, and we have a right to assume that from these temptations death will free the man. The evil character which his vices have built, with its loathsome deformities, will remain, of course; but many a man who has yielded to vicious practices until the chains of vice have bound him, struggles against such vices in vain, hating them though he yields to them even here in this life. For such we cannot doubt but the life to come holds promise of better things.

The soul that loves the good is happy in that love. That God will lead that soul from joy to brighter joy and from good to better and higher good we have abundant assurance. Right character bears its own title to heaven so clear that it may easily be read, and need not be doubted by any reasonable soul. Evil creates its own hell, and its votaries will choose it voluntarily. This being the case, we have no right to assume that God, who

is good, will create any other hell, or make that any worse than the evil that spirits voluntarily entertain in their own freedom makes it. God is good, and His effort must be toward the betterment of all, even of the dwellers in hell. But the freedom of each spirit must remain, and so long as a spirit chooses the evil it *is* evil, and the penalties of evil must be upon it. It must suffer the torments that its evil necessarily incurs until it forsakes the evil; if it will never forsake it, then forever; and it must suffer the consequences of devotion to evil in spiritual deformity, and weakness, and loss, even after the evil is forsaken. However, when duration has no limits there is no limit to the possibilities any spirit may attain provided that its tendency is persistently in their direction.

CHAPTER VI.

AUTHORITY AND TRUTH.

THE mind of man is able to perceive truth in a measure as it is prepared for it.

The reason that is in man is the faculty, God-given, by which he is to know the truth and distinguish it from the false; but he cannot reach out and grasp all truth at pleasure, without limit. He is weak, his mental eyesight imperfect, the grasp of his mind feeble, hence his notions are full of error. The truth must be won little by little.

When the mind has perceived a truth and taken it in and assimilated it, that truth sheds a new light on other things, and increases the mind's ability to perceive and grasp other truths. That truth has contributed to the mind's growth, and to this growth no man has ever yet found any indication that there is a limit beyond which it may not pass.

But new truths recognized and grasped are truths brought within range of the human mind and communicated to it; each new truth is a revelation to the mind perceiving it. It is the part of each one's reason to weigh and examine, and to judge in regard to what comes to the mind claiming to be truth, whether it is truth or not. The truth can be received and assimilated in no other way. What is accepted without such examination and private judgment, simply on authority, may be true, or it may not, so far as the mind which so receives it

knows. All that mind has, is its confidence in the trustworthiness of its authority, and the acceptance of authority to decide questions which God has given the mind a faculty to judge of for itself, is putting the soul in fetters, putting a Chinese bandage on its feet, clipping the wings of reason God-given to fly with, putting out the eyes of the soul God-given to see with. It is intellectual and moral self-stultification and suicide. The truth, which is accepted as such simply on authority, does not contribute to the growth of the soul in power, or love of truth, or ability to grasp other truths; it cripples it; it remains a burden foreign to the mind and not its own. It is to the soul as food would be to the body if swallowed in mass, unprepared and unchewed. Authority which assumes to settle matters for the mind of man simply as authority, is pernicious, no matter from what source it claims its origin. Willingness to accept one's truths on authority, without the stamp of reason and private judgment certifying to their genuineness, is the road to foolishness and spiritual death.

The mind of man must work for its truths if it would make progress worthy of its dignity. The world's knowledge of the facts of nature has come by diligent study, by close watching of nature's processes, by putting together this and that and the other, and then by setting the reason to judge of their meaning and the truths behind them.

According to the faithfulness and diligence with which this work has been followed, has been the world's progress in scientific knowledge of the material universe and the truths underlying and explaining its phenomena, a field of truth that the world has even yet but begun to conquer.

Similarly in regard to spiritual and moral truths, the

world is passing into a dawning day. Its light is ever brightening, but the night is close behind and we are not yet out of its shadow.

As in physical science so here, the road to truth is through diligent thought and study, not of authorities but of the nature of things, by observing mental, and moral, and spiritual facts, by putting this and that and the other together, and by setting the reason to judge of their necessary meaning.

The work and the words of others are worthy of each one's attention. Without the help of others we could not hope to keep within sight of the world's progress, much less to contribute to it. The mind follows easily where others have led. The reason reviews quickly and judges easily the recorded processes by which the judgment of others has been determined as to what is true, and in so doing it tests them anew for itself.

Truths, the perception of which has been an outgrowth of the thought and inspiration of bygone ages, have axiomatic force now they are won, and the mind that stands on the platform of truth, which the ages have built for it, receives them instantly and knows them to be true. So each thinker may fight in the vanguard and help to conquer new truth from the realm of the unknown.

What are the sources from which new truths are derived? In physical science truths perceived are the methods according to which the processes carried on in the material universe are conducted, or processes or realities the existence of which was before unknown. Man does not make these truths, by diligent attention he perceives them true. Their source is in the power that conducts the universe—that is, in God. What man is studying are God's works, God's methods, God's records,

God's thought as wrought into these. Hence, *truth in physical science is the Word of God*, and study and thought are man's interrogation of God for new truth, an added word.

In spiritual science the mind of man interrogates itself and others for facts which man has not made, but which are in the nature of mind and its relations to other things from its origin. Man does not make truth, he perceives it. One mind communicates the truth it has perceived to others with more or less of the process by which its judgment that it is truth has been determined. The minds to which that thought is communicated, weigh it, review those processes, judge for themselves, and put the stamp of their own reason on the thought as to whether it is true or not.

But what of thought itself; is it man's work? Man may turn his mind into the channel he wishes to pursue, he may read what others have written, and listen to what they have to say, and so receive the thoughts of others into his mind: he may recall from his memory the thoughts which he has previously entertained, but he cannot by any effort of his own think a new thought. He is as helpless in the effort as if he should attempt to create a new world; it is beyond his power; he cannot make a beginning. By receiving into his mind, however, the thoughts which have been previously given in relation to the topic on which he desires new truth, by fixing his attention on the truth contained in them, and letting that illuminate his understanding he prepares his mind to receive new thought, and new thought is given him. It comes to him as a discovery. It was not his, and he has not made it; he has received it; it has come to him as bearing truth, and his reason must now judge the quality of its burden, and receive, digest, and

assimilate the truth that is in it, the truth which he did not make but has perceived. Whence does this thought come?

The history of progress in knowledge shows a striking tendency for new thought on the same topic and of the same kind, to spring up, as it were, spontaneously in many minds and in many places about the same time. When the time is ripe for the world to receive new truth, that truth seems to be in the atmosphere, and the thinking world is on the alert for it, though it may be that just before such a thought was not entertained by any, and if it had been offered to the world it would have been dismissed without a hearing.

Thus new truth comes in due time, after due preparation, to the single person or to the world from without, and this is inspiration.

Since, then, man never makes truth, never has made it, and never can make it, but it is all communicated to him and shown him, it follows that the source of all truth is in the source of nature and of spirit. *All truth is the Word of God.*

But truth cannot come to the mind of man with other force than its own axiomatic force which the reason recognizes. If God Himself conveys new truth to a man He must do it by causing that man's reason to perceive that the communication is true. If this is not done the truth is not conveyed, has not entered into the mind of the man who is supposed to receive it. If it is communicated through man to his fellow-man the same is true.

In ancient times honest men have believed that through them the Word of God has been communicated to be an authority to their fellow-men, and much truth, the value of which is beyond all computation, has been given to

man through their writings. Yet error has not been excluded from any such communication. It could not reasonably be expected to be excluded. Man is weak and imperfect, his limitations make him necessarily liable to errors, yet when a communication is conveyed through a man, that man becomes a link in the chain of authority, and a chain is no stronger than its weakest link. If absolute truth were conveyed in dictated words, yet the limitations of the understanding could not exclude error from the perception of it, and man can communicate only the thoughts that are in him received through his own perceptions. Again, all communications which are usually claimed to be authoritative revelations of absolute truth have come down to us through the hands of many men of many generations, every one of whom has become a link in the chain of authority and a source of liability to error. And, in fact, when these communications are read as other books are read, with a mind not made up beforehand, that they are authority and that all that is said in them must necessarily be truth, which other truth must be made to fit, there is not one of them in which traces of error will not be perceived in the light which the world now enjoys. To say this is not denying these books to be the Word of God. The amount and the value of the truth which has been given to man through them is wonderful, especially wonderful when the date of the communication is remembered, and that truth could have no other source than God.

What we have said is simply that the human is not excluded, and that, with the human, error has entered their pages. They are to be read as other books are to be read, in the light of the reason which God has given man.

That truth shall be perceived through the reason is the

method established by God Himself, through which the mind of man is developed in intelligence and power. The method by authority is pernicious and destructive. For thousands of years man has sought for and insisted on an authority; he has sought for and insisted on his bane, and, except the faculty of reason, no authority has been given him.

Writings supposed by their authors, or, we might say, by those through whom the thoughts are communicated, to be revelations by authority are not confined to ancient times. Not one of the prophets, or any of the apostles, were more honest, or more deeply convinced of the truth of what they had to communicate, or of the authority on which it rested than was Emanuel Swedenborg, but little more than a hundred years ago. What he put on record he recorded as from things seen and heard, and revealed to him from heaven. If he had not been in part mistaken as to that, error should have been excluded from the communications so revealed to him, but it was not. What he received as absolute truth from heaven agreed with the science of his day, but in some points, as that the moon and Jupiter are inhabited by men with physical organizations similar to ours, we have now sufficient scientific knowledge to assure us that his revelation is untrue. It was not known in his day as it is now, what conditions must accompany the fact that the moon is without perceptible atmosphere, and that Jupiter is red-hot. So, also, in what he received as revelation from heaven that the men of the earliest ages of human history were much wiser and better than those of his own day; if his revelation had been given a hundred years later it would doubtless have been different. In other points, some of which he makes very prominent, as in regard to the human form of heavenly societies

and of heaven itself, while neither human reason nor scientific knowledge can reach such matters, to decide them one way or the other, and, therefore, they must stand for what they are worth, yet his revelations seem to be tainted with a flavor of notions which advancing knowledge and better means of research have shown to be false, as the notion held by some as an hypothesis to account for the reproduction of species true to their kind, before the microscope had become an effective instrument of research, that their ultimate organic particles were each in form and structure like the perfect whole.

For this reason such revelations have less force than perhaps they otherwise might have. Nevertheless, Swedenborg was a pure and good man, who loved the truth, and thoughts given through such a man are pure and good, adapted to benefit and never to injure any other soul. Much that he has said is eminently reasonable and full of suggestiveness. His thoughts, like the thoughts of any earnest and honest man, are worthy of the attention of seekers after truth. Through such new truth is given. That there is enough of obvious error in his writings to preclude the idea of setting them up as an absolute authority is no reason to the contrary. The force of his truths, like that of all truth, is the axiomatic force that is in them.

Men have been, yet are, and ever must be inspired of God with His truth as their minds are fitted to receive it, yet they themselves are never omitted from the result. To use an expression of Oliver Wendell Holmes, if Smith is inspired the result is a smithate of truth, if Brown a brownate, and if Paul a paulate of truth is the result. One will differ from the other, though truth must be invariable and truth be in all.

It is a function of reason to detect and eliminate the variable human element of error.